
THE CRITICAL REVIEW.

For the Month of *March*, 1767.

ARTICLE I.

The History of England from the Accession of James I to the Elevation of the House of Hanover. By Catharine Macaulay. Vol. III. 4to. Pr. 15s. Cadell. [Concluded.]

WE closed our last review of this work with the author's representation of Strafford's detestable management in Ireland. She proceeds to shew, that though the Irish committee were all papists, yet the English house of commons took a brotherly concern in the interest of that conquered country; and that by the friendship of those popular noblemen, Manchester, Essex, Warwick, Say, and others, the Irish obtained a favourable answer to almost all their demands, as well as advantages beyond their most sanguine hopes. This candour and moderation bears a glorious testimony to the patriots of that period, who thought the cause of freedom ought to be confined to no sect or religion; and our author intimates, that their real intention was to lay a firm establishment for an exalted system of liberty.

Sir William Parsons and Sir John Borlasse succeeded Strafford and his creature Wandesford, who died of fear and vexation, in the management of Irish affairs, and were united to the patriots in the English parliament. A spirited sett of articles declarative of the Irish liberty passed that parliament, the perusal of which fills us with a very high idea of the abilities and good sense of their authors. They even reformed the university of Dublin, which had been contaminated by the practices of Strafford, and his chancellor, archbishop Laud. Mrs. Macaulay gives a very fine, and we believe a very just, description of the national blessings introduced by this free and equitable plan of government: 'But (says our author) this

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was but a short-lived calm, a fatal state of fond security, by which the working heads of ambitious priests were able to introduce more diabolical mischiefs than perverted religion, in the most depraved state of man, had ever yet effected.' We are then presented with the particulars of the plan for the massacre, in the execution of which, we are told, the conspirators were to be assisted by the courts of France and Spain. The barbarities which followed are thus described by our ingenious historian.

'It is said, that one Roger More, of an indigent fortune, yet swollen with fanciful ideas of greatness derived from family descent, and Owen O'Neal, a colonel in the Spanish service, were the men who first formed a project to expel the English, and assert the independence of Ireland. The plan was proposed to lord Macguire and Sir Phelim O'Neal, two other dissolute adventurers, then to all the Irish chieftains, who readily embraced the proposal, on receiving intelligence, from one Toole O'Conley, a priest, that Owen O'Neal would be with them with his regiment of Irish Papists fifteen days after the rising. They were likewise assured by More, that the Irish of the pale, or the old English, being all of them Papists, would join their brethren; that the Irish officers in the Spanish service had promised assistance; the pope would supply money; cardinal Richelieu had given assurance of a powerful aid; and the Spanish ambassador had declared, that they should not fail of succours from Spain. It was resolved, that the castle of Dublin should be seized by Macguire, Macmahon, More, Plunket, Paul O'Neal, an active priest, and others; whilst, on the same day, the rest of the adventurers undertook to seize the castles and forts of the several provinces. On the twenty-second of October, the day preceding that assigned for the enterprize, the city of Dublin was full of conspirators. The lords justices had received some dark and general hints that schemes of importance were transacting among the Irish; but such was that apparent harmony and union of interest between the Protestant and Papist, that the intelligence was totally disregarded. One O'Conolly, an Irishman and a Protestant, was trusted with the secret: at almost the very period of its intended execution, he discovered it to the justices: the justices fled for safety to the castle, reinforced the guards, and gave the alarm to the town. Macguire and Macmahon were taken. The discovery of a general insurrection and massacre was extorted from these criminals, but too late to prevent the execution. Sir Phelim O'Neal, and the rest of the infernal gang, were barbarously punctual to the villainies they had promised to perform. The persons, houses, cattle, and goods of the English were seized;

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an universal massacre ensued ; nor age, nor sex, nor infancy were spared ; all conditions were involved in the general ruin. In vain did the unhappy victim appeal to the sacred ties of humanity, hospitality, family-connection, and all the tender obligations of social commerce ; companions, friends, relations, not only denied protection, but dealt with their own hands the fatal blow. In vain did the pious son plead for his devoted parent ; himself was doomed to suffer a more premature mortality. In vain did the tender mother attempt to soften the obdurate heart of the assassin, in behalf of her helpless children ; she was reserved to behold them cruelly butchered, and then to undergo a like fate. The weeping wife, lamenting over the mangled carcase of her husband, experienced a death no less horrid than that which she deplored. This scene of blood received yet a deeper stain from the wanton exercise of more execrable cruelty than had ever yet occurred to the warm and fertile imagination of Eastern barbarians. Women, whose feeble minds received a yet stronger impression of religious frenzy, were more ferocious than the men ; and children, excited by the example and exhortation of their parents, stained their innocent age with the blackest deeds of human butchery. The persons of the English were not the only victims to the general rage : their commodious houses and magnificent buildings were either consumed with fire, or laid level with the ground. Their cattle, though now part of the possession of their murderers, because they had belonged to abhorred heretics, were either killed outright, or covered with wounds, turned loose into the woods and deserts, there to abide a lingering painful end. This amazing unexpected scene of horror was yet heightened by the bitter revilings, imprecations, threats, and insults, which every where resounded in the ears of the astonished English. Their sighs, groans, shrieks, cries, and bitter lamentations, were answered with " Spare neither man, woman, nor child ; the English are meat for dogs ; there shall not be one drop of English blood left within the kingdom." Nor did there want the most barbarous insults and exultation, on beholding those expressions of agonizing pain which a variety of torments extorted. This was the scene which Ulster produced.

These are only the outlines of this horrid massacre, which our author has more particularly described in notes, and which, as she observes very justly, impress on the reader's imagination images of the most horrid kind. They are, in fact, such as we cannot read without being concerned for the writer who is obliged to relate them. Justice, however, requires us to quote the authorities brought by Mrs. Macaulay in support

of those horrid particulars, the chief of which are as follow: Milton's *Eiconoclastes*—The Siege of Drogheda in Ireland—Appendix to the Siege of Drogheda—Report of the Examinations taken before the Commissioners appointed by the King's Authority—Remonstrance from Ireland—Borlasse—Temple—Carte's Life of Ormond. According to our author, the parliament of England omitted nothing which could re-establish the public tranquillity in Ireland; and we are strongly inclined to believe, from some circumstances mentioned by Mrs. Macaulay, that the queen and the violent party about her person were by no means displeased that the Irish rebels made the opposition which the king met with in the English parliament, their chief motive for the insurrection. Perhaps, when all the arguments adduced by our author have their full weight, they will amount to a proof that the plan of the massacre was transmitted from Whitehall to Ireland. We shall not, however, anticipate our reader's judgment in a point so confessedly delicate. Our historian concludes the observations and arguments she has formed upon this subject in the following very candid manner.

'It must be owned that the question, Whether Charles was or was not guilty of granting a commission to the rebels to rise, is involved in great doubts and difficulties. This parliament, the most august assembly that history can boast, in their vote for no more addresses (in which, for the manifold crimes Charles had committed against his people, they absolve them from any farther allegiance) gives it clearly against him. Milton, an author of the most respectable character, both in regard to judgment and integrity, is of the same opinion; as is also the author of the *Mystery of Iniquity*, a sensible and ingenious tract, published in the year 1643; with other writers of note and reputation. On the other side, many authors of judgment and candor, on various grounds, exculpate him from this accusation. The author of this history leaves it entirely to the candor of the reader, without presuming to give any judgment on so tender and difficult a point.'

Mrs. Macaulay represents the loyal reception which the king met on his return from Scotland, as having intoxicated his senses. He dismissed the guard which the parliament had appointed for their own security; he deprived Sir William Balfour of his lieutenancy of the Tower; and took the seals from Sir Henry Vane, besides issuing a proclamation for restoring those ceremonies in the national religion which had been condemned by the house of commons. Falkland, Culpepper, Hyde, Capel, and other members of the lower house now declared themselves royalists; and here, we apprehend, is the crisis in which they

they pretended they could not farther join in the measures of opposition, without unhinging the constitution. Our author seems to espouse a very different opinion; and we are sorry to observe, that the proofs of Charles's insincerity towards his people and parliament are too stubborn to be invalidated by the most violent royalist, who forms his judgment upon the principles of common sense. We are inclined to think, that had Charles crushed all opposition, the concessions he made in favour of liberty would have been, as Mezeray expresses it, like parchment opposed to steel. We shall, however, refer the reader to the famous remonstrance drawn up at this time on that subject, and which is too long to be inserted here.

The third chapter of Mrs. Macaulay's history describes the ill-advised attempt made by the king in person to seize the five members of the lower house, after having sent his serjeant at arms to demand them. As our historian has mentioned some particulars of this transaction not commonly known, we shall transcribe them.

' The King, on the return of his serjeant empty-handed, entered on the execution of the last part of his project; viz. the going himself in person with an armed force, taking the house at a surprize, and seizing the five members*. This was determined on the receipt of the message from the Commons; but the morning bringing more timid reflections, the King went to the queen's apartment, and expostulated with her on the hazard of the attempt, expressing something like a determination of not putting it in execution. The queen was transported with passion at this want of resolution: "Go, coward! exclaimed this imperious woman, pull these rogues out by the ears, or never see my face more." The submissive husband obeyed, and went strait to the house of Commons, with a train of five hundred followers. The house having received intimation of the king's intention†, ordered the five

* According to a plan which had been previously laid, Lilly says, that all Christmas time there were private whisperings in court, and secret councils held by the queen and her party, with whom the King sat in council very late many nights.

† One captain Langrish rushed through the King's train, and brought the house intelligence of his hostile appearance: at the same time the assembly was informed, by one of its own members, that endeavours would be used that day to seize the five members. It is said, the intimation came from the countess of Carlisle, who overheard the dialogue between the King and queen. Clarendon hints, that it came from William Murray,

members to withdraw, lest the house should be engaged in blood †.

Mrs. Macaulay very justly remarks, that Charles, by telling the house of commons he must have the persons accused where-soever he could find them, intimated that he meant to use force had they been in the house; though he afterwards called God to witness that he did not intend to use violence. She observes, that the king's affected arts of popularity when he came into the city, as well as his inviting himself to dine with the sheriffs, procured him no mark of applause or approbation. We next meet with a detail of the other injudicious steps this unfortunate monarch took, which served only to encrease the public distrust of his intentions; and the chapter concludes with an account of the proceedings against the duke of Richmond, and the impeached bishops of the queen's leaving the kingdom; the queen's retiring northward, and a farther history of the affairs of Ireland; all which facts the reader will find stated in a manner new and entertaining.

The fourth chapter carries the history down to the commencement of the civil war, when the king erected his standard at Nottingham; and the volume closes with the triumphant state of the king's affairs after he had taken Bristol, which is thus represented by our author.

'The queen, who by the two houses had been voted guilty of treason, marching from the North with a body of two thousand foot and one thousand horse, with artillery, arms, and ammunition, was by the parliament's general suffered to pass

of the bed-chamber: but the suspicions of this author are seldom well grounded. Murray was so far from acting as a spy for the opposition, that, in a resolution of the Commons' house, he, among others, is particularly objected to, as improper to be trusted about the person of the King. Lilly the astrologer says, that whilst he was at dinner at Whitehall, Sir Peter Wich, one of the court attendants, burst into the room, and broke open the chest which contained the arms: the action frightened the whole company; and one of them ran to inform some members of the Commons' house, that the King had hostile intentions.'

'† Mr. Strode was unwilling to withdraw; but the house insisted on his obedience, to prevent the inconvenience of defending their privilege by force of arms. The six members repaired for shelter to a house in Coleman-street in the city. The lord Digby was mad enough to offer to go with a select company of gentlemen, and to bring them away, or leave them dead on the place.'

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without interruption ; and joining the King at Edg-hill on the very day that he gained the battle of Roundway-Down, they entered Oxford in triumph. Bath having surrendered itself immediately after the defeat of Waller, the Oxford forces under the command of prince Rupert, and the Cornish army under the command of the marquis of Hertford, joined in an attempt on the city of Bristol ; a place so well defended by nature, and a strong garrison provided with all necessaries, that the Cornish troops, having made a vigorous attack, were repulsed with considerable loss ; whilst the army under the command of prince Rupert assailing that part of the town which was more penetrable, forced the outworks, and entered the suburbs ; but after a loss equal to what their comrades had sustained, found the entrance into the town more difficult, and better defended than that they had passed, and where their horse would be of no service. In this juncture, envy, treachery, rashness, and cowardice, combined their several influences to ruin the public cause, at the very time when the commanders of the royal army began to regret an assault which, without prospect of success, had deprived them of many of their best officers, and great numbers of their men. Nathaniel Fiennes, the governor of Bristol, better skilled to fight the battles of Liberty in the senate than the field, being taken with a sudden panic, beat a parley ; and after a treaty which lasted no more than eight hours, delivered up the city, on the shameful conditions, that the garrison should march out without their arms, colors, cannon, or ammunition, except the officers, with a safe convoy to Warminster, and not to be molested in their march for three days. There were some other articles in favor of the liberties of the city, and the security of the persons and properties of all the inhabitants ; but they were so ill observed, that on the pretence, that the articles of capitulation of the garrison of Reading had been infringed by the parliament's army, the soldiers, after delivering up their arms, instead of a safe-conduct, according to the conditions of the treaty, met with insults and ill usage from the brutal licence of the enemy ; and those inhabitants of the city who were thought disaffected to the cause, were basely plundered. The reduction of Bristol, which for population, riches, and trade, was second to the capital, and superior to every other city in the kingdom, gave the King the entire possession of Somersetshire, a large and opulent county. The condition of the parliament's forces in Dorsetshire and Devonshire were so languishing, that the total reduction of the West waited but the leisure of the enemy.

‘ Birmingham in Warwickshire, and Lichfield in Staffordshire, had been surrendered to prince Rupert, in an expedition

he had undertaken in the spring. The North was on the point of receiving law from Charles, who with these eminent advantages was now in the possession of a large and well appointed army, whilst the enemy's beaten, wearied, and broken forces neither appeared able nor willing to oppose the progress of his victories.

Thus far the constitutional friends of liberty may think the proceedings of the parliament defensible; nor can any thing decisive be pronounced as to the general scope and tendency of this work, till its author shall descend to times and characters which wear complexions very different from those she has hitherto discussed. It is plain from her narrative, that the parliament mistrusted every concession made by Charles. Perhaps there is a *manner* which is equal to a *manifestation*; nor have the friends of Charles been very lavish in their encomiums on the good grace with which he bestowed even his favours. That some of his concessions were contrary to his conscience, is evident from the reflections which were wrung from him in his days of adversity; and it would perhaps require no great degree of moral casuistry to decide, whether they would have been observed and executed, had the sunshine of his prosperity returned.—With respect to the execution of this volume, it seems to improve both in style and composition as the author advances in her subject; and she certainly is entitled to the character of the concomitant of her labours,

———*Vires acquirit eundo.*

II. Belisarius. By M. Marmontel, Member of the French Academy. 12mo. Pr. 3s. Vaillant.

BELISARIUS commanded the armies of Justinian, and rendered his name immortal by his military achievements. He recovered Africa, which had been severed from the empire above a hundred years, and overturned the monarchy of the Vandals; he defeated the Persians in several engagements, and in Italy gained many signal advantages over the Goths. Yet after all these important services, this brave commander, in the latter part of his time, was degraded and imprisoned. Agathias ascribes his disgrace to the malice of his enemies at court; who, envying him the great reputation he had deservedly acquired, persuaded the emperor, whose jealousy encreased with his years, that Belisarius aspired to the throne; that the people, who preferred him to the most renowned heroes of antiquity, were unanimously attached to his interest; and that the soldiery were ready to support him in his ambitious

ambitious designs. Upon these malicious and groundless insinuations he was pronounced guilty of treason. Some historians affirm, that his eyes were put out by the order of Justinian, that he was divested of all his possessions, and obliged to beg for his subsistence. This circumstance may be considered rather as a popular opinion, than an historical truth; yet this opinion has so universally obtained, and the idea of a blind old man, reduced to beggary, is now so associated with the name of Belisarius, that the latter never occurs, without presenting to the imagination a picture of the former. The author of this performance has therefore represented his hero in this unfortunate situation. In other particulars he has taken Procopius for his guide*.

In the first part of this work we have the following account of Belisarius after his disgrace.

‘On the night when he was ordered into confinement, amazement, grief, and consternation filled his palace. The alarm which seized his wife Antonina, and Eudoxa his only daughter, gave a picture of despair and agony in their most striking colours. At length Antonina recovering from her fright, and calling to mind the favours which the empress had lavished on her, began to flatter herself that her apprehensions were groundless; she condemned, with self-reproach, the weakness she had betrayed. Admitted to an intimacy and dearneſs with Theodora, the companion and sharer of all her social pleasures, she depended upon support from that quarter, or at least she believed that Theodora was her friend. In this persuasion she attended the levée of the empress, and falling on her knees in the face of the whole court; Madam, said she, if to have defended and saved the empire on various occasions has been the distinguished lot of Belisarius, that the guilt now imputed to him may be examined in open day light, and that his accusers may confront him at the tribunal of the emperor, is now the recompence he asks for all his generous labours: a free trial, and the opportunity of confounding his enemies, is the only favour he can with honour accept. Theodora made her a sign to rise, and with a look of frigid indifference answered; If Belisarius is innocent, he has nothing to fear; if the charge be true, he is no stranger to the clemency of his master, and

* M. Marmontel pays no regard to the *Anecdotes*, which are attributed to Procopius. He is of opinion that they have been the production of some paltry declaimer of later times. This notion is agreeable to the sentiments of many able critics. Suidas, in the eleventh century, is the first who ascribes this despicable satire to Procopius.

he knows the soft accesses to his heart. You may withdraw, madam, in full confidence that I regard you ; I shall not easily forget that I have distinguished you by my favours. This cold reception, and the abrupt manner of the conclusion, quite overpowered Antonina ; she retired pale and trembling, and of all the beholders not one dared to lift an eye towards her. Barsames, whom she met, would have passed her by unnoticed, if she had not addressed herself to him : Barsames was the minister of the treasury, and the favourite of Theodora. She entreated him to inform her what was the crime laid to the charge of Belisarius. ' I inform you, madam ! says Barsames ; I am totally in the dark ; a stranger to this affair ; I have nothing in my power ; I know nothing, nor do I interfere in any thing but the duty of my department : if every body followed the same rule, the peace of the world would be less disturbed.

' Ah ! says Antonina, the plot, I see, is deeply laid, and Belisarius is undone. A little further on she met a man who owed his all to her, and who, on the preceding day, was entirely devoted to her service. She made an attempt to expostulate and canvass the affair with him ; but without deigning to hear her, I know your misfortunes, said he, and I am sorely mortified ; but I must beg your pardon, I have a business to solicit, and there is not a moment to be lost : I must leave you, madam, but be assured, that nobody is more zealously attached to you. Antonina went in quest of her daughter, and in an hour's time she received directions to depart the city. An old solitary castle was assigned the place of her exile.'

A year passed away without any intelligence of Belisarius. At length, in consequence of a popular insurrection, he was released. But when the people saw that he was deprived of his sight, they were exasperated. Belisarius appeased their indignation. They offered him all they were worth. He thanked them, and said, ' All I will ask is one of your boys, to guide my steps to the asylum where my family expects me.'

In his way thither he happened to beg for shelter and hospitality at a castle situated in the territories of Thrace. A party of gentlemen were then at supper. The venerable stranger was admitted ; and they gave him a seat near the fire. The misfortunes of the state became the subject of their discourse. The old man in the corner listened to this club of politicians, and pity mingled with his smiles. His air, his manner, and the propriety of his observations when they urged him to speak, excited their curiosity to know his name. My name, says the old man, is Belisarius. The astonishment with which they were seized, at the name of a man who had so often conquered in three parts of the globe, will suggest itself to every imagination.

tion. He was now solicited to make one at the table: but he desired to be excused. Every civility was offered, and he was importuned to accept the best bed in the castle. He recommended his young guide to their good offices, and contented himself with a little straw.

The next morning, as soon as there was light enough for his guide, Belisarius departed, before his hosts were awake. Tiberius, who was afterwards emperor, happened to be one of the company, and related this extraordinary incident to Justinian.—‘It is impossible,’ continued he, ‘that so elevated a mind could descend to the baseness of the conspiracy laid to his charge: I would engage my life that he is innocent, if a life like mine were worthy of being surety for so illustrious a character. I will see him, and confer with him,’ replied the emperor, ‘without disclosing myself to him: in the condition of blindness, to which he is reduced, this will not be impracticable.’—Tiberius, therefore, was ordered to entice him, if possible, to his country seat.

Belisarius, in the mean time, begging alms as he went, journeyed on towards the ruinous castle where his family resided. Arriving that night at a village, his conductor stopped at the door of a house which had a simple, but neat appearance. The landlord was entering with a spade in his hand: the mien and features of Belisarius attracted his attention, and he invited him to partake of his hospitality. This humble cottager was Gilimer, king of the Vandals, whom Belisarius had led in triumph to Constantinople, with his wife and children.—The interview was affecting.—When Belisarius departed, ‘Gilimer embraced him, bathed him with his tears, and could hardly quit his hold. At length he let him go with a parting pang, and straining his eyes after him, O prosperity! says he, thou cheat prosperity! who can confide in thee? the warlike hero, the great, the good Belisarius!—Now indeed he may think himself happy who digs his garden.—With these words the king of the Vandals resumed his spade.’

Belisarius was now near the asylum of his family, when a new incident made him fear that he should never reach it. The inhabitants upon the borders of the empire were perpetually making incursions into Thrace. A party of Bulgarians had invaded the confines, just as a rumour was spread abroad, that Belisarius, deprived of his eye-sight, was discharged from prison, and was begging his way to his exiled family. The idea of attaching to himself so considerable a man soon struck the prince of Bulgaria, who little doubted but Belisarius would embrace the most rapid means of revenge. The road he had taken was known, and orders were accordingly issued for a diligent

ligent pursuit. Towards the close of the day Belisarius was overtaken: force was not to be resisted; he was obliged to mount a superb horse brought for the purpose, and submit to the direction of the Bulgarians.

An old courtier, whose name was Bessus, resided at a neighbouring castle, which the barbarians were determined to attack. Bessus had commanded at Rome during a siege, and after being guilty of the most horrible exactions, retired to this place with ten thousand talents. Belisarius had insisted that he should be prosecuted with the utmost severity of the law; but those at court, who did not wish to have matters too closely inspected, being all of his party, the enquiry was prevented, and Bessus retired, to enjoy his crimes and his money in rural tranquility. Bessus at this juncture was celebrating the misfortune of Belisarius, by a day of festivity, as a punishment inflicted by heaven. Abject wretch! said the Bulgarians, he shall not long have it in his power to triumph in the downfall of a great man like you. They immediately entered the castle. Bessus and his companions were instantly seized, and dragged to the place where Belisarius was guarded. Bessus perceived on horseback a blind old man; he immediately knew him, and beseeched his mercy. The old general, softened with tenderness, conjured the Bulgarians to spare his life. No, said the chief, no mercy here for bad men! This was the signal for slaughter. Bessus with all his comrades was put to death upon the spot. The Bulgarians proceeded to regale themselves at the table, and Belisarius was placed in the seat of Bessus.

The next day the hero was conducted to the Barbarian camp. The prince gave him a generous reception, and endeavoured to gain him to his interest: but in vain. He was therefore conveyed, at his own request, to the place where he was taken. From thence he proceeded to a neighbouring village, and was received with singular demonstrations of joy by a family which he had rescued from the ravage of the Huns.

In the mean time Tiberius reached the castle where Belisarius was expected. While he was making his enquiries the general arrived. At the sight of his deplorable condition Eudoxa swooned away, and Antonina, who was then ill of a fever, was seized with distraction, and, after a short interval of composure, expired. In the midst of these afflicting circumstances Belisarius did not endeavour to controul either his own grief, or that of his daughter; he permitted a free vent to both; but as soon as he had paid to nature the tribute of a feeling heart, he reassumed his strength, and emerged from his affliction with true fortitude of mind. Being informed that a young stranger desired

desired to speak with him, he gave him admittance. Tiberius soon made himself known to Belisarius; and some time afterwards introduced to his acquaintance the emperor Justinian, under the name of his father. At the sight of the venerable man, the emperor felt a pang of remorse and shame, for the condition to which he had reduced him. An exclamation of grief broke from him, and leaning on Tiberius he covered his eyes with his hands, as if unworthy to behold the light which the hero saw no more. What mean these tones of grief, says Belisarius?—I have brought my father to see you, replied Tiberius, and he is sensibly touched at your misfortunes.—Where is he? said the general, stretching forth his hands. Let him come to my embraces; for he has a virtuous son. Justinian was obliged to comply with the request, and as soon as he felt the old man pressing to his bosom, his emotions were so strong and tender, that he was unable to suppress his tears and groans. Restrain this violence of pity, said Belisarius; perhaps I am not altogether so wretched as you imagine. Let us discourse a little about what concerns yourself, and this young man, who will be a comfort to you in your old age. Yes, replied the emperor, in short and interrupted accents, yes—if you will condescend—to let him attend your lectures upon human life.—Alas! what can I offer, said Belisarius, that a wise and good father has not already anticipated?—You may instruct him, said the emperor, in what perhaps I know little of, the ways of courts, where he must pass his days. For a long time I have had so little commerce with men, that the world is as new to me as it is to him. But you, who have seen things in all their various aspects, may render him inestimable service; and therefore I entreat you to unbosom yourself to him.—

In compliance with this request, Belisarius proceeds to deliver his sentiments on a variety of political subjects; in which the true principles of government, and the art of sustaining a public character with integrity and honour, are displayed in a clear and masterly manner. Nothing can be more just and important than the following observations on the distribution of royal favours.

Of sovereign authority the highest act is the distribution of favours and marks of grace: this partakes of the nature of beneficence, and is therefore a pleasing exertion of power; but in the exercise of it, it is requisite that the prince should be guarded against seduction. The whole of his intelligence must arise from those who approach his person; and of that number there is not one who does not for ever inculcate, that the seat of majesty is in the court; that all regal splendour is derived from the brilliant appearance that enlivens the palace; and that

the most valuable prerogative of the crown displays itself by a profusion of favours, which are stiled the munificence of the sovereign. Gracious heaven ! the munificence ! it is the substance of the people he bestows ; the spoil of the poor and indigent ! Thus the prince is deceived by words : adulation and treachery besiege his throne ; assiduity for ever pays its court ; and the habit of refusing nothing gains upon the credulous sovereign, who little thinks of the tears extorted from the poor by the extravagance of the court : exultation fills the palace, and every room echoes with praises of the royal munificence. That munificence assumes the mien of virtue, and wealth is squandered without considering from whence it came. Alas ! would kings reflect how their splendor grows out of the misery of others ; and for the sake of an ungrateful crew, what a number groan in wretchedness ! But, Tiberius, the prince who has one true friend will be sure to know this ; and he will know besides, that true beneficence consists more in œconomy than lavish distribution ; that every partial grant is injustice to merit, and that from injustice spring all the worst evils that can distract a state.

‘ You behold the munificence of sovereigns, said Tiberius, with an eye of severity.—I consider it in its true light, replied the hero, as a mere personal attachment, which, in the choice of men for public offices, counteracts the natural course of justice, of nature, and of reason. For justice appropriates honours to virtue, and rewards to merit : for the arduous business of high employments nature brings forth great abilities and consummate talents ; and surely reason directs that of men the best possible use should be made : but partiality confers the recompence due to virtue upon elegant and polished vice ; and thus complaisance is preferred to honest zeal, adulation to truth, and meanness to elevation of soul. The superficial gift of pleasing, as if it were superior to every other gift of nature, aspires to all the favours of the crown, and generally engrosses them. From these premises it may be inferred, that partiality in the distribution of favours is the sure mark of a bad reign ; and the prince who resigns into the hands of a favourite the honour of his crown and the welfare of his people, brings matters to this dilemma ; he either sets a small value upon what he confides to his favourite, or he ascribes to his own choice the power of transforming the souls of men, as if he were able to mould a statesman or an hero out of a superannuated slave or a youthful profligate.

‘ That, said Tiberius, would be an attempt of the most absurd futility ; but employments abound in all states, which may be competently filled by men of very ordinary talents.’

• Not a single employment, replied Belisarius, which does not demand, if not an able, at least an honest man; but royal favour is little solicitous about the one or the other: on the contrary, both are neglected, or, still worse, they are sure to meet all the little indignities of a scornful repulse. Hence every talent dies in its bloom, and every virtue withers in the bud. Of talents and of virtues emulation is the vivifying soul; but partiality is immediate death. The state in which this vice prevails may be compared to those waste and desolate tracts, where certain useful plants spontaneously shoot up, but are robbed of their nutriment by the briers and brambles that infest the land: and yet this image of physical evil does not fully express the political mischief; for under a reign of favouritism, the briers and the brambles are cherished, while every salutary plant is eradicated and trampled under foot.

• You seem to assume, said Tiberius, that the royal favour invariably wants a due discernment of spirits, and is never able to make a right choice of men.

• Rarely, if ever, replied Belisarius, insomuch, that if the servants of the public were chosen by lot, it would be a more infallible mode of election. Partiality grants its favours to those only who intrigue for them: but merit disdains the little arts of intrigue; and that manly pride is decyphered by court interpreters into neglect of the sovereign, who therefore repays it with calm disdain, while the assiduity of low ambition reaps every advantage. To a prince thus prejudiced, what access can there be for the sage or the hero? Can they degrade themselves to the pliancy of slaves? Can dignity of mind submit to be a cringing candidate for court-favour? If nobility of birth gives a title to approach the person of the sovereign, what part is to be acted in a circle of favourites, by truth, integrity, and honour? Are they likely to excel in the dexterities of flattery and dissimulation? Will they condescend to pry into the passions of their master, and explore the secret propensities of his heart? The characters of the sycophant, the dissembler, and the false friend, will be better played by others, who know how to touch the string that sounds gratefully to the royal ear, and to fly over that which will offend. Virtue would appear awkward in the attempt. The favourite will acquit himself with grace in all these particulars, but still it will ever be a million to one that he is unworthy of the distinction he enjoys.

• The favourite of a discerning, just, and equitable prince, interposed the emperor, will, most probably, be a man of integrity.

‘ In the court of a discerning, just, and equitable prince, replied Belisarius, there will be no such person as a favourite ; such a prince will be worthy of friends, and he will have them : but favour will do nothing for them. A faithful servant would blush to be so enriched. If ever there was a faithful servant, the emperor Trajan had such an one to boast of in his minister Longinus. That true and worthy friend of his master was taken prisoner by the Dacians : the king of that people signified to the emperor, that, unless he acceded to the conditions of peace proposed to him, the captive minister should be put to death. And what was Trajan’s answer ? He left it to the honour of Longinus to decide, as Regulus had formerly done in his own case. Behold there the model of public characters ! Those are the men I have in view ! How glorious to be the friend of such a prince ! Longinus saw the bright occasion, and with a sublime of virtue dispatched himself, lest pity should take possession of the emperor, and incline him to an act of partiality or personal regard.

‘ I am overpowered by the weight of your reasonings, said Tiberius : yes, I now perceive, that the public weal, when rightly understood, gives no latitude to the affections of the sovereign : but are there not incidents unconnected with the interests of the people, in which he may reasonably give a scope to his private affections ?

‘ I answer in the negative, replied Belisarius : the prince has no positive unconnected interest ; every thing is relative to the whole. The smallest matters are of importance, and even the very civilities of a king must be addressed with caution. Royal favour, it has been said, is but a partial evil, and displays itself only in little things ; but a deviation from the strict rule of right, even in trifles, will soon become habitual, and from small irregularities to great excess the progress is rapid. The circle of the sovereign’s favour enlarges itself, and to bask in the sunshine of his smiles, grows a general desire ; each courtier strives to wriggle himself into favour ; and the fence thus thrown down, how shall a prince resist the ardor of importunity, and the frequency of solicitation ? The fence that should guard him, my best Tiberius, is a determination of the will to be always just and good. When a principle of uprightness is known to guide the choice of men, it must then be merit, and merit alone, that can hope for preferment. Talents, exalted qualities, and eminent services, form the only admissible claim : the candidate for honours must render himself worthy of them. Intrigue is discountenanced, and emulation is animated. Ambition is obliged to proceed by manly ways, and starting at the thought of being detected, abandons her

her little schemes of perfidy and cunning. How different is the case, when the prince is under the influence of personal affection? To gain the ascendant over that affection, becomes the business of all. He who possesses the arts of insinuation, and knows how to cabal with the servants of upper servants, pursues his drudgery through all its stages, and creeps up to preferment, meanly rising to splendid infamy. In the meantime the man of virtuous pride retires, and with the consent of all, he is resigned to oblivion. If it should happen, that for some important service, he is called from obscurity, to make one in the glittering crowd; or if it should be necessary to employ him on some occasion worthy of his abilities; standing unconnected with faction, he finds all parties combined against him, till at length it is visible, that he must either debase himself, by countermining the dark deeds of his enemies, or else surrender to them at discretion. The court where intrigue prevails, is a wild uproar of passions, in which the still voice of truth can never be heard. The public good is an unregarded thing; and personal affection is the fountain of all praise and censure; partiality passes its decisions upon all occurrences; and the prince, encompassed round with falsehoods, distracted with doubt, suspicion and mistrust, scarcely ever puts an end to the waverings of his mind, but to terminate in error.

Every body knows that in the reign of Constantine the imperial seat was removed from Rome to Constantinople. The observations of Belisarius on this event will lead the British patriot to congratulate himself on the happy situation of his country.

I was used, said Tiberius, to think the capital of the world more advantageously situated upon the Bosphorus, in the middle of two seas, and between Europe and Asia, than in the heart of Italy, upon the banks of a river, which scarce deserves the name of navigable.

Constantine thought as you do, replied Belisarius, and he was mistaken. The state which is obliged to carry war into foreign territories, must be governed by a sound internal policy, compact within itself, and easy to be defended. Such was the advantage of Italy. The hand of nature seemed to have made it a residence for the masters of the world. The mountains and the sea, which inclose it, formed a strong barrier against invasion: guard but the Alps, and Rome was guarded too. If that fence proved too weak to repel the enemy, the Appennines afforded a safe retreat, and served as a rampart to half Italy. It was there that Camillus gave the Gauls a signal overthrow; and in that spot Narses obtained his brilliant victory over Totila.

178. At present the empire has no fixed immovable centre;

but lies open and exposed to all the assaults of fortune. Ask the Scythian, the Sarmatian, and the Slavonian, whether the Heber, the Danube, and the Tanais, are barriers to obstruct their march? On that side Byzantium is our only fence; that its walls are not in due repair is not the circumstance that grieves me most.

When Rome was the seat of empire, the established policy of government was able to carry the vigour of its laws from the centre to the extremity of the state: all Italy was under its immediate influence, within the reach of the administration: the law gave the tone to the manners, and the manners in their turn made grave and faithful ministers of justice. We have indeed now the same institutions; but as all is transplanted from the place of its growth, the consequence is, that every thing droops, as if regretting its native soil. The empire is not collected in itself, as it was before: it is enlarged, and thereby weakened. The national character has lost its spirit: even the endearing name of Country is gone from amongst us. Italy was renowned for men who imbibed with their first breath the love of their country, and grew to manhood amidst the exercises of the Campus Martius. At present, where is the cradle, and where the school of warriors? The Dalmatians, the Illyrians, and the Thracians, who are now mingled with us, are in fact as foreign as the Numidians and the Moors. (No common interest to unite them in one common cause, no kindred spirit to actuate and inspire them. "Remember that you are Romans," said a commander to his soldiers, in the days of the old republic; and that short harangue was of efficacy to brace their nerves for labour, and to render them invincible in battle. What animating topic have we to insist upon? Shall we say, "Remember that you are Armenians, Numidians, or Dalmatians?" We are no longer one body politic, and there lies the cause of our debility. The projectors of our new settlement were not aware that to form that coalition, that unity of interests, which we call our country, requires the progressive toil of ages, the slow and imperceptible working of sentiment, habit, and opinion. Our new city was embellished by Constantine with statues of Roman heroes; but alas! the policy was ineffectual, for the men whose images we only saw, lived and breathed the flame of Liberty in the Capitol! The genius that inspired them, did not embark on board our ships; we imported inanimate marble only. Paulus Emilius, the Scipios, and the Catos, are silent here and mute; they are foreigners at Byzantium; but at Rome they harangued the people, and the people understood and felt them.'

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The emperor and Tiberius are supposed to have repeated their visits to the castle, and these topics of conversation are resumed. As they were one day on the road they were apprehended by a party of Bulgarians; but they were instantly released as soon as the Bulgarian chief was informed by Belisarius that they were his friends.

In the last of these conversations the general enters into some particulars relative to his own conduct, his integrity, and his misfortunes, and apologizes for the emperor in the most generous manner. Justinian was so much affected with his discourse that he instantly gave way to the agony of his heart, and discovered himself to Belisarius. — Eudoxa, in the conclusion, is given in marriage to Tiberius, and Belisarius is prevailed upon to accompany Justinian to the court, where he continued beloved and respected to his death.

We shall conclude this article in the words of the translator. 'The reader is desired not to consider this little volume as a mere romance, or a modern novel. The vehicle of fiction is, indeed, made use of, but it is in fact *an estimate of the manners and principles of the times*. It is more than that: we have here a review of an interesting period of history, in which the causes that precipitated the downfall of a great empire are unfolded in a masterly manner, and with such a spirit of political reflection, that, I will venture to say, (and I hope I may say it as free from offence at home, as it is from compliment to the foreign writer) that the gentlemen, who take upon them the care of the nation in our daily papers, may for a while lay down their pens. Faction is here detected, and the governors and governed may find in this piece very seasonable admonitions. It is a work for kings, for ministers, and for the people in general. Belisarius is throughout the whole an amiable and interesting character. He is the friend of civil and religious liberty; he glows with a generous love of human kind, a warrior, a statesman, a man of piety, and an enemy to persecution. Nothing can be more beautifully imagined than the pathetic scenes, which are here introduced; and the sentiments, that animate every chapter, almost make a Briton envy a writer, who was born and lives under the monarchy of France; a writer who has had the genius and the courage to think with freedom; even in Paris, where we understand, by the last post, that his book is now suppressed. To conclude, the reader will find in this work (to use Mr. Pope's expression) a temperate yet not inconsistent, and a short yet not imperfect system of ethics.'

By these extracts the reader will perceive, that this translation is executed by no ordinary hand.

III. *An Essay on the History of Civil Society.* By Adam Ferguson, LL. D. Professor of Moral Philosophy in the University of Edinburgh. 4to. Pr. 15s. Cadell.

THIS is one of the few modern compositions which unites preciseness of reasoning and depth of judgment, to an uncommon elegance of diction. The subject is interesting to mankind, and Dr. Ferguson has treated it in a manner suitable to its dignity.

The author's first chapter discusses the question relating to the state of nature. He thinks that man has his characteristics in his mixt disposition to friendship or enmity, his reason, his use of language, and his articulate sounds; all which are to be considered as so many attributes of his nature, like his shape in the erect position of his body. In order to obviate any objection to this definition, if it may be so called, of man, he observes very justly, that a wild man caught in the woods, where he had always lived apart from his species, is a singular instance, not a specimen, of any general character. As (continues he) the anatomy of an eye which had never received the impressions of light, or that of an ear which had never felt the impulse of sounds, would probably exhibit defects in the very structure of the organs themselves, arising from their not being applied to their proper functions; so any particular case of this sort would only shew in what degree the powers of apprehension and sentiment could exist where they had not been employed, and what would be the defects and imbecilities of a heart in which the emotions that pertain to society had never been felt.

Dr. Ferguson is of opinion that every experiment relative to the history of mankind should be made with entire societies, not with single men; and inclines to think, that a colony of children transplanted from their several nurseries, when grown up, would form a society that would act over the same scenes of life, form the same connections, and indulge the same enmities, which have been common in all former ages. If any objection can be made to this supposition, it must arise from the shocking accounts we have received from some travellers, of the state of barbarism which prevails among certain nations in remote parts of the globe. Those relations, however, generally allow mankind some certain degrees of social affections and pursuits; and those authors who do not make these allowances are little to be depended on, since, according to their own narratives, they could not have full opportunities of knowing the true state and characters of the people they describe.

It has been said by some great authors, that nature is the art of God. Dr. Ferguson observes with equal justice, that art

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is natural to man, and that it is not to be treated of as distinct from nature. This is a characteristic of the human being which, we apprehend, is not only simple and just, but new and striking; and, were it properly attended to, might render many a treatise useless which has been written upon the state of nature. Cicero seems to espouse the same opinion when he tells us, that this state consists in the laws for regulating society which are dictated by the primary affection that every man has for self-preservation. The arts of legislation, therefore, according to both authors, are natural to man.

Our author's second section treats of the principles of self-preservation; and on this subject, upon which the Doctor is very clear and accurate, we meet with the following uncommon observation.

‘It is somewhat remarkable, that notwithstanding men value themselves so much on qualities of the mind, on parts, learning, and wit, on courage, generosity, and honour, those men are still supposed to be in the highest degree selfish or attentive to themselves, who are most careful of animal life, and who are least mindful of rendering that life an object worthy of care. It will be difficult, however, to tell why a good understanding, a resolute and generous mind, should not, by every man in his senses, be reckoned as much parts of himself, as either his stomach or his palate, and much more than his estate or his dress. The epicure, who consults his physician, how he may restore his relish for food, and by creating an appetite, may increase the means of enjoyment, might at least with an equal regard to himself, consult how he might strengthen his affection to a parent or a child, to his country or to mankind; and it is probable that an appetite of this sort would prove a source of enjoyment not less than the former.’

The remainder of this section is employed to expose the refined resemblances which certain philosophers and moralists have discovered between benevolence and selfishness.

The principles of union among mankind, which this ingenious writer has illustrated by examples drawn from the Americans, and the most savage societies, take up the third section. He observes, that mere acquaintance and habitude nourish affection, and that the experience of society brings every passion of the human mind upon its side. He thinks that vehement passions of animosity or attachment in a state of society, suspend a man's care for safety and subsistence; consequently, that courage, by which a man's natural force is increased, is the gift of society. ‘From this source (continues he) are derived not only the force, but the very existence of his happiest emotions; not only the latter part, but almost the whole of

his rational character. The section closes with the following reflections, which may be said to contain the philosophy of observation and experience.

Men are so far from valuing society on account of its mere external conveniencies, that they are commonly most attached where those conveniencies are least frequent; and are there most faithful, where the tribute of their allegiance is paid in blood. Affection operates with the greatest force, where it meets with the greatest difficulties: in the breast of the parent, it is most solicitous amidst the dangers and distresses of the child: in the breast of a man, its flame redoubles where the wrongs or sufferings of his friend, or his country, require his aid. It is, in short, from this principle alone that we can account for the obstinate attachment of a savage to his unsettled and defenceless tribe, when temptations on the side of ease and of safety might induce him to fly from famine and danger, to a station more affluent, and more secure. Hence the sanguine affection which every Greek bore to his country, and hence the devoted patriotism of an early Roman. Let those examples be compared with the spirit which reigns in a commercial state, where men may be supposed to have experienced, in its full extent, the interest which individuals have in the preservation of their country. It is here indeed, if ever, that man is sometimes found a detached and a solitary being: he has found an object which sets him in competition with his fellow-creatures, and he deals with them as he does with his cattle and his soil, for the sake of the profits they bring. The mighty engine which we suppose to have formed society, only tends to set its members at variance, or to continue their intercourse after the bands of affection are broken.

Dr. Ferguson next treats of the principles of self preservation; from whence he proceeds to those of union among mankind, war, and dissension. He then considers the intellectual powers, moral sentiment, happiness, and natural felicity. This concludes his first part, which treats of the general characteristics of human nature.

The second part contains the history of rude nations, some of which the Doctor considers in a state prior to the establishment of property, and others under the impressions of property and interest. In the third part he discusses the history of policy and arts. Climate, situation, subordination, national objects, population, wealth, civil liberty, the histories of the arts and literature, necessarily fall under this division. In his fourth part he examines the consequences which result from the advancement of civil and commercial arts. Here he considers the separation of arts and professions, the subordination consequent to that

separation, and the manners of polished and commercial nations. The fifth part is employed upon considerations on the decline of nations. In this are included stri-ctures upon national eminence and the vicissitudes of human affairs, the temporary efforts and relaxations of national spirit; nor can we present our readers with a more pleasing entertainment than our author's thoughts on that subject.

Of the temporary efforts and relaxations of the national spirit.

From what we have already observed on the general characteristics of human nature, it has appeared, that man is not made for repose. In him, every amiable and respectable quality is an active power, and every subject of commendation an effort. If his errors and his crimes are the movements of an active being, his virtues and his happiness consist likewise in the employment of his mind; and all the lustre which he casts around him, to captivate or engage the attention of his fellow-creatures, like the flame of a meteor, shines only while his motion continues: the moments of rest and of obscurity are the same. We know, that the tasks assigned him frequently may exceed, as well as come short of his powers; that he may be agitated too much, as well as too little; but cannot ascertain a precise medium between the situations in which he would be harassed, and those in which he would fall into languor. We know, that we may be employed on a great variety of subjects, which occupy different passions: and that, in consequence of habit, he becomes reconciled to very different scenes. All we can determine in general is, that whatever be the subjects with which he is engaged, the frame of his nature requires him to be occupied, and his happiness requires him to be just.

We are now to inquire, why nations cease to be eminent; and why societies which have drawn the attention of mankind by great examples of magnanimity, conduct, and national success, should sink from the height of their honours, and yield, in one age, the palm which they had won in a former. Many reasons will probably occur. One may be taken from the fickleness and inconstancy of mankind, who become tired of their pursuits and exertions, even while the occasions that gave rise to those pursuits, in some measure continue: another, from the change of situations, and the removal of objects which served to excite their spirit.

The public safety, and the relative interests of states; political establishments, the pretensions of party, commerce, and arts, are subjects which engage the attention of nations. The advantages gained in some of these particulars, determine

the degree of national prosperity. The ardour and vigour with which they are at any one time pursued, is the measure of a national spirit. When those objects cease to animate, nations may be said to languish; when they are during any considerable time neglected, states must decline, and their people degenerate.

In the most forward, enterprising, inventive, and industrious nations, this spirit is fluctuating; and they who continue longest to gain advantages, or to preserve them, have periods of remissness, as well as of ardour. The desire of public safety, is, at all times, a powerful motive of conduct; but it operates most, when combined with occasional passions, when provocations inflame, when successes encourage, or mortifications exasperate.

A whole people, like the individuals of whom they are composed, act under the influence of temporary humours, sanguine hopes, or vehement animosities. They are disposed, at one time, to enter on national struggles with vehemence; at another, to drop them from mere lassitude and disgust. In their civil debates and contentions at home, they are occasionally ardent or remiss. Epidemical passions arise or subside, on trivial, as well as important, grounds. Parties are ready, at one time, to take their names, and the pretence of their oppositions, from mere caprice or accident; at another time, they suffer the most serious occasions to pass in silence. If a vein of literary genius be casually opened, or a new subject of disquisition be started, real or pretended discoveries suddenly multiply, and every conversation is inquisitive and animated. If a new source of wealth be found, or a prospect of conquest be offered, the imaginations of men are inflamed, and the whole quarters of the globe are suddenly engaged in ruinous or in successful adventures.

Could we recall the spirit that was exerted, or enter into the views that were entertained, by our ancestors, when they burst, like a deluge, from their ancient seats, and poured into the Roman empire, we should probably, after their first successes, at least, find a ferment in the minds of men, for which no attempt was too arduous, no difficulties insurmountable.

The subsequent ages of enterprise in Europe, were those in which the alarm of enthusiasm was rung, and the followers of the cross invaded the East, to plunder a country, and to recover a sepulchre; those in which the people in different states contended for freedom, and assaulted the fabric of civil or religious usurpation; that in which having found means to cross the Atlantic, and to double the cape of Good Hope, the inhabitants

bitants of one half the world were let loose on the other, and parties from every quarter, wading in blood, and at the expence of every crime, and of every danger, traversed the earth in search of gold.

Even the weak and the remiss are roused to enterprise, by the contagion of such remarkable ages; and states which have not in their form the principles of a continued exertion, either favourable or adverse to the welfare of mankind, may have paroxysms of ardour, and a temporary appearance of national vigour. In the case of such nations, indeed, the returns of moderation are but a relapse to obscurity, and the presumption of one age is turned to dejection in that which succeeds.

But in the case of states that are fortunate in their domestic policy, even madness itself may, in the result of violent convulsions, subside into wisdom; and a people return to their ordinary mood, cured of their follies, and wiser by experience; or, with talents improved, in conducting the very scenes which frenzy had opened, they may then appear best qualified to pursue with success the object of nations. Like the ancient republics, immediately after some alarming sedition, or like the kingdom of Great Britain, at the close of its civil wars, they retain the spirit of activity, which was recently awakened, and are equally vigorous in every pursuit, whether of policy, learning, or arts. From having appeared on the brink of ruin, they pass to the greatest prosperity.

Men engage in pursuits with degrees of ardour not proportioned to the importance of their object. When they are stated in opposition, or joined in confederacy, they only wish for pretences to act. They forget, in the heat of their animosities, the subject of their controversy; or they seek, in their formal reasonings concerning it, only a disguise for their passions. When the heart is inflamed, no consideration can repress its ardour; when its fervour subsides, no reasoning can excite, and no eloquence awaken, its former emotions.

The continuance of emulation among states, must depend on the degree of equality by which their forces are balanced; or on the incentives by which either party, or all, are urged to continue their struggles. Long intermissions of war, suffer, equally in every period of civil society, the military spirit to languish. The reduction of Athens by Lyfander, struck a fatal blow at the institutions of Lycurgus; and the quiet possession of Italy, happily, perhaps, for mankind, had almost put an end to the military progress of the Romans. After some years of repose, Hannibal found Italy unprepared for his onset, and the Romans in a disposition likely to drop, on the banks of the

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So, that martial ambition, which, being roused by the sense of a new danger, afterwards carried them to the Euphrates and the Rhine.

States even distinguished for military prowess, sometimes lay down their arms from lassitude, and are weary of fruitless contentions: but if they maintain the station of independent communities, they will have frequent occasions to recall, and exert their vigour. Even under popular governments, men sometimes drop the consideration of their political rights, and appear at times remiss or supine; but if they have reserved the power to defend themselves, the intermission of its exercise cannot be of long duration. Political rights, when neglected, are always invaded; and alarms from this quarter must frequently come to renew the attention of parties. The love of learning, and of arts, may change its pursuits, or droop for a season, but while men are possessed of freedom, and while the exercises of ingenuity are not superseded, the public may proceed, at different times, with unequal fervour; but its progress is seldom altogether discontinued, or the advantages gained in one age are seldom entirely lost to the following.

If we would find the causes of final corruption, we must examine those revolutions of state that remove or withhold the objects of every ingenious study, or liberal pursuit; that deprive the citizen of occasions to act as the member of a public; that crush his spirit; that debase his sentiments, and disqualify his mind for affairs.

Our author next treats of national wealth; and his last part contains a kind of history of corruption and political slavery.

The sentiments of philanthropy with which this essay abounds, are as distinguished as the writer's learning and judgment in arranging his facts and stating his arguments. His work, in short, exhibits a plan of national policy upon solid, that is, virtuous, principles; and we hope will be considered as such by the rulers and ministers of a people who, having reached the summit of glory, have nothing now so much to apprehend as that very attainment, because, in the course of earthly things, it leads to a decadence. Its utility to readers of every other denomination is so perceptible, that we will venture to say, none can sit down to the perusal of it without rising a better man and citizen, or without finding himself improved in sense, sentiment, and stile.

IV. *The Sick Man's Companion: or, the Clergyman's Assistant in Visiting the Sick. With a Preliminary Dissertation on Prayer.* By William Dodwell, D. D. Archdeacon of Berks. 8vo. 2 Pr. 3s. 6d. White.

THIS performance is introduced by an excellent Dissertation, in which the author has obviated all the most material objections which have been urged against prayer; and has clearly evinced the obligations of this duty, and the wisdom of its appointment.

The effect, he says, of habitual prayer upon ourselves is great and evident, and an undoubted proof of the obligation and advantage of it. This is the great method of keeping up in ourselves a sense of duty and of the object of it; the only means of promoting both our piety and our satisfaction in this world. It reminds us daily of our obligations to our Maker, of our transgressions against Him, of the importance of our return to Him, and of the necessity of his gracious assistance to enable us to return to Him in the ways of holiness and virtue. It is a continual call to religious meditations, to serious recollections of the perfections of the Creator and the imperfections of all his creatures; and it fixes in our hearts a stronger impression of these momentous truths, than any other method that can be devised.

And of what great importance is even this circumstance? If men continually remembered what they habitually believe, concerning their dependence upon Providence, the means of securing the divine favour, and the infinite consequences of it, would it be possible that they should live, as too many of them do? Would not such recollection either preserve them uniformly in a regular course, or recover them speedily to it? And is not this the happy tendency and immediate influence of frequent devotion? Are not those who are most punctual in their prayers, in general, the most exemplary in their lives? and are not the open contemners of this holy exercise usually found to be as dissolute in their morals, as they are irreligious in their professions? Is not this the plain and well-known effect of attendance on publick and private worship amongst the general professors of our religion? and may we not farther appeal to the experience of the most pious amongst them, whether they have not felt, very rationally felt, an immediate good effect from a serious and attentive application to devotion? Have not their hearts burned within them with divine love and gratitude, whilst they have been pouring them out to their great Friend and Benefactor? and have they not risen from their prayers better disposed, and even more confirmed in their good resolutions,

resolutions, than when they entered on them? If this be unintelligible to those who themselves have long disused them, we must return to the surer proof of a good life, and the more eminent degrees of righteousness prevailing amongst those, who sanctify and improve the common duties of their station by regular returns to this holy intercourse with their Maker.

Now this one observation removes the grounds of every difficulty that can be raised concerning the success of prayer, or its influence and prevalence with the Deity. For though God sees and knows our wants without our telling Him, though he is disposed to relieve them without being wearied into charity by our importunity, and though all his counsels are immutable, and not liable to be changed by the earnest requests of others; yet our prayers having such an influence and effect upon ourselves, may make us the proper objects of the divine favour; which otherwise we should not have been; and may thereby entitle us to the divine promises; which without this method we should have forfeited. We do not therefore in these cases pray to God to change his mind; but we pray that we may attain those qualifications, which, according to his eternal and immutable purpose, are the necessary conditions of his favour. It is a most undoubted truth, that He grants favours of many kinds to men upon their earnest prayers, which He would not have granted without them; but where is the change in such a case? In ourselves most certainly, if we attentively consider the matter, and not in our Maker. His design was always the same, to receive and hear and assist such as come to Him with real sincerity of heart, with humble confession of mouth, and with suitable holiness of life. These are the terms which alone can entitle us to his favour; and when we have fulfilled them; when a sincere desire of obedience has led us to devotion; and devotion has excited us to and confirmed us in righteousness, then we may reasonably expect mercies from our Maker through the merits of our Redeemer; which we had no pretensions to expect before. God is still the same, but we ourselves are now different persons, and by devotion, contrition and amendment are now become objects of his favour; whilst they who continue regardless of Him, and disobedient to Him, remain the just objects of his wrath and displeasure.

There may be some confusion in our ideas, or difficulty in our expressions, when we think or write on this subject; but if we apprehend the case rightly, and state it clearly, there is no real mystery in it. The laws of God are unalterable; the conditions on which He will receive us to favour, are published, and will not, cannot be reversed. These conditions are well known to be, that we address ourselves to Him for assistance
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both in our spiritual and temporal concerns, and that with faithful diligence in both instances we apply that assistance. Devotion therefore and industry and holiness are the necessary terms of the divine favour; and when we pray to God, and perform our own part, and reform our own lives, then we are entitled to acceptance; and may reasonably expect a blessing, which they have no reason to expect, who do not comply with these terms. In such supposed case, the divine purpose is not altered but compleated by our becoming such persons, as the promises, according to their original intent, were calculated for, and proposed to. There is no alteration in the divine attributes, or in the effects of them. The wisdom, justice and goodness of God did from all eternity propose the acceptance of returning sinners, who should apply for mercy in the method of true prayer, and should thereby form themselves to a temper, which should make them meet to be partakers of the divine grace. And this general purpose is fulfilled in particular instances, when men who heretofore were corrupt, thoughtless of duty, and destitute of grace, do yet in time recollect themselves, pour out their hearts with sincerity to their Maker, exert their own best endeavours, recover in some degree to a state of holiness, and thereby recover a proportionable degree of favour with their Maker.

All this is so far from implying any change in the Deity, that it illustrates the steady and invariable rule by which He acts. It shews that He is not influenced by caprice or weakness, but that He will always do that which is right, and will render to every one according to his works. He would be truly liable to this charge, if He acted otherwise; if He ever deviated from this unerring rule, and made no distinction between those who are so much distinguished in their behaviour towards Him. If the devout, who daily apply to God in prayer, were no otherwise regarded by Him, than those who own no Providence, or express no dependence on Him, then He might be thought to act by some other principle than the harmony of the divine attributes; and mutability might be the consequence, if infinite wisdom and holiness and justice did not direct every dispensation; and if a due regard was not expressed to a due imitation of those adorable perfections.

Having considered the reasonableness and efficacy of prayer, when offered up for our selves, the author proceeds to shew its use and propriety when offered up for others.

Those writers, says he, either have entirely mistaken the intent of this institution, or very superficially have considered it, who have argued, however plausibly, that men's own private prayers would be sufficient, if they were in earnest themselves;

selves; and that if they were not, the prayers of others could be of no service to them. More public intercessions may excite the devotion of the thoughtless, and improve that of the pious, and may be the means of bringing the wicked to a serious sense of things, as well as of exalting the virtues of good men. In all events they promote our love of each other, and even the glory of our common Creator, as far as dependent creatures can do it, by confessing our dependence on him, by acknowledging our infirmities natural and moral, and our only hope of relief in application to the divine perfections and attributes.

These considerations lead him to observe, that it should be the great design of all devotional compositions, to inculcate plainly and express strongly those duties which are the terms of the Christian covenant; to promote that pious, benevolent and humble frame of mind which is the necessary qualification for the future state of happiness. He adds: 'The love of God and man, and the due regulation of our own passions and desires may be taught in the very form of our addresses to our Maker; and may more warmly affect the heart in this, than in any other form or method of teaching. It is a failure in the execution, and not in the design, if these prayers here offered for public use, are not properly suited for instruction and admonition. It has been long my endeavour to accommodate them to the use of sinners, as indispensibly obliged to the condition of reformation, yet as founding all their hopes, after their best proficiency, only on the merits of their Saviour's sufferings. This notion of the terms of salvation, with a sincere regard to the observance of them, it has been my faithful care to inculcate; that they, for whose assistance this collection is intended, might, as bishop Taylor advises, *read their duty in their petitions*.'

It will be readily acknowledged, that this design is useful and judicious; but as nothing has been more common than false notions concerning the terms of our acceptance, writers in compositions of this kind should be particularly careful not to suggest any idea which may beget an unwarrantable dependence, or which is not perfectly reconcileable with the genuine and uncorrupted doctrines of divine revelation. It must be confessed, that few books of devotion are in this respect more unexceptionable than the present; yet we do not apprehend, that there is any occasion, in our addresses to the Deity, to speak of the *meritorious sacrifice*, the *all-sufficient merits*, the *all-sufficient atonement*, and the *all-sufficient satisfaction* of Jesus Christ; nor does it appear that these expressions are authorized by our Saviour or his apostles, though we find them frequently used by theological writers.

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The author justly observe*, that in devotional compositions such a dignity of language should be maintained, as may preserve the reverence due to the supreme Disposer of all blessings; and such a plainness observed, as that the meanest understanding may be able to go along with the prayers, and may not lie under the imputation of praying in an unknown tongue.

* Somewhat, he says, of this kind has appeared to me to need correction even in the collection most in use, and generally reputed the best by my brethren of the clergy. The style is sometimes too lofty, and sometimes too low, and not seldom intricate and obscure. Figurative expressions, and allusions to parts of the Old Testament little known and less understood by the common people, have darkened many passages in it; and emblems taken from particular professions, or particular infirmities, have been carried on so far, that they look more like an exertion of wit, than an effort of devotion; and have not been suitable to that solemn serious strain in which humble penitents should apply to God for the pardon of all their sins, and supply of all their wants. The language of our prayers should neither be unintelligible, nor yet over-familiar, but such as may both excite our devotion and may express it.

This remark is unquestionably just. The language of our devotions ought to be plain, and yet pathetic. In our religious exercises the mind is apt to be cold and languid; and therefore we want to have the attention awakened, and every generous affection warmed and exalted. But this can never be effected by dull, tedious, and insipid forms of prayer, which are more likely to lull the petitioner asleep, than excite his devotion.

Let us see how these compositions are calculated to enliven the affections.

' O Gracious God, who in the midst of judgment hast remembered mercy, and hast made the sorest calamities to which we are liable, to be attended with some advantages; give thy grace to this thy servant, that he may look on the distressful part of his condition, to remind him of his sins, and on the beneficial part of it, to remind him of thy mercy; by both to quicken him to earnest repentance. Let the tedious disemper, which he suffers under, raise his thoughts to the cause of all human sorrow in the disobedience of man, and to an humble reflection on the disobedience of each man, as the just cause of each one's suffering, &c.'

In the latter part of this quotation we have a formal, unintelligible piece of logic.—Let us take another example.

' O blessed Jesus, to thee, who art such an high-priest as can be touched with the feeling of our infirmities; to thee, who

who when on earth wast made perfect through suffering, we desire to pour forth our hearts, and utter our supplications. Have pity on us, we beseech thee, when in this human nature, which thou once assumedst, we become subject to such severe sufferings, as thou didst once experience; and relieve us under them, either by the removal of them, or by converting them, through a patient endurance of them, to our greater advantage, &c.

This concluding period is intolerably rough and uncouth. Some people, however, may think, that smoothness of style is of no consequence in forms of prayer. But they are mistaken; the language which is offensive to the ear is not likely to engage the attention, or affect the heart.

Once more.—

We confess, O Lord, that of ourselves we are not able to think or to do that which is right, but we can do all things through Christ that strengtheneth us. For his grace we apply, that when it is present with us to will that which is good, we may likewise be able to perform it. And since it is the singular recommendation of our duty, that we always judge in favour of it, when we are best able to judge of it, when we are free from the influence of temptation, give us the grace to be more careful against it, to decline, as much as possible, the path of it; or to lessen its weight, or to resist its strongest efforts.

This passage is grievously encumbered by the repetition of the pronoun *it*; and is utterly destitute of that warmth and energy which the most insensible reader may perceive in the following collect:

“Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name, through Christ our Lord.”

This short address to the Deity is plain, simple, and unaffected; yet at the same time expressed with remarkable force and solemnity. In our Liturgy there are many others which, in this respect, are admirable. But above all, the prayer which our Saviour has taught us, is inimitable. If we view that sacred composition with a critical eye, we perceive no impropriety, redundancy, or defect. It is so short, that the meanest may learn; so easy, that the most ignorant may understand it; and yet so perfect, that it intimates all our duty, and comprehends all our necessities. In this excellent prayer there is nothing mean, intricate, or obscure; there are none of those mystical expressions, those enthusiastic rants, those rapturous flights

flights of unhallowed love and spiritual concupiscence; with which some of our modern books of devotion abound *. There are none of those rhetorical flourishes, that pompous imagery, that false glare of human eloquence, with which an affected pedant, or an ostentatious philosopher would have embellished their compositions. There is, on the contrary, an amazing energy of thought, a pleasing simplicity, a profound respect for the Deity, a solemnity and composure which gives us a noble and exalted idea of the rational and manly genius of true devotion.

To return from this digression.—Though some of these compositions are not calculated to warm and animate the heart, yet they are sober, rational, and manly forms of devotion; in many respects superior to what we find in former collections. As a specimen take the following prayer for consolation on the death of friends. We make choice of this in particular for no other reason, but because it may be suitable at one time or another to the situation of every reader, and is upon a subject which naturally interests our affections, and suggests the most pathetic supplications.

** For Consolation on the Death of Friends.*

* O most wise and merciful Father, who hast blessed us with comforts, to make our passage through life more easy, and hast surrounded us with dangers, to make our conduct through it more careful; give us grace to use the blessings that we are favoured with, as those who remember the uncertainty of their continuance, and the certainty of that account which is shortly to be given of them. Make us truly sensible that we are not worthy the least of thy mercies, whilst they are continued to us; and that thou dost in wisdom and justice remove them from us. Prepare us in our best days to expect these seasons of affliction, and to behave under them as those who be-

* Some writers in their pious manuals seem to be fond of such expressions as, *my sweet Saviour, my dear Jesus, the lovely bridegroom of my soul, the fruition of the Godhead*, and the like; which are in reality more suitable to an amorous voluptuary, than the respectful worshipper of a pure and spiritual Being. These rapturous flights of sanctified gallantry have no foundation in the religion of Christ, but owe their rise to the dissolute imagination of nuns and friars, the fanatical brain of Methodists and Moravians, or the silly conceits of pious, but injudicious writers. The reader will find this kind of impertinence very justly exposed in the Letters from Philemon to Hydaspes.

lieve that they are sent to us by thy wise Providence. Bless us more particularly with thy supporting grace, when Thou touchest us in our most important temporal concern; when Thou takest from us our nearest and dearest friends. O be Thou our friend in this great trial of our patience, when all thy own great gifts, of natural affection, of reason, and of religion, concur to aggravate the distress, obliging us to feel the calamities of others, and to admit a compassionate grief for the loss that has been sustained. Make us apply the same good gifts in the relief as well as the expression of our concern. Give us grace *not to sorrow as those that have no hope*, but to moderate and express our grief, as those who firmly believe what we profess to believe, and who rejoice in the knowledge of thy holy revelation. Make us earnestly aspire after that happy immortality, which we hope (and believe) our deceased friend has already attained; and grant that the very distress, which his removal from us occasions to us, may be applied as an useful means to wean us more effectually from all worldly affections, and to enforce a holy resolution of spending the remainder of our days in thy more immediate service. Grant that this just sentiment may not wear off with the present occasion, but may be the constant ruling sentiment of our lives; that we may again hereafter, in a more durable station, rejoin our former partners in piety and virtue, and may receive with them our joint reward; where our affection to particular persons will either be swallowed up in a total dedication of our faculties to Thee, the great source of all comfort and delight; or where, if it will then contribute to our happiness, we shall be blessed with the most perfect knowledge and enjoyment of all our pious and virtuous friends. Dispose of us, we beseech thee, in thy own wise and good method; but bring us securely in the end to thy glorious presence, through the merits and mediation of our Saviour Jesus Christ.'

V. *Sermons and Discourses on various Subjects and Occasions.*
Volume the Third. By Dr. William Warburton, Lord Bishop of Gloucester. 8vo. Pr. 5s. Cadell.

THE literary character of this learned prelate is so universally known, that we shall proceed, without any introduction, to give our readers a short account of these discourses.

In the first, (which was occasioned by the earthquake at Lisbon) the author endeavours to shew, that the general calamities,

inities, effected by natural or civil causes, are to be ascribed to God's displeasure against sin ; that this doctrine is agreeable to reason and to religion, under the present constitution of things ; that it tends most to the glory of God, and to the peace and happiness of man ; and lastly, that that *vain philosophy*, which discards this principle from its creed, dishonours Providence, and most distresses human life.

‘ These calamities, we are told, are principally designed as alarms and warnings to a careless, inattentive world ; and their moral purpose is rather general example than particular vengeance : for the attaining of which end, it is sufficient for us to believe, that those who suffer are sinners deserving punishment ; not that they are greater sinners than those who have escaped ; possibly much less, as the preservation of these was necessary for the carrying on some other great and inscrutable design of Providence, in the more general government of the moral world.’

The second sermon was preached before the House of Lords, on the thirtieth of January, 1760. The text which his lordship has chosen on this occasion, is this passage in Isaiah, chap. xix. *The princes of Zoan are become fools, the princes of Noph are deceived ; they have also seduced Egypt :—The Lord hath mingled a perverse spirit in the midst thereof.* This discourse contains several acute and pertinent observations on the spirit and conduct of the parties concerned in the grand rebellion.

His lordship has drawn the following character of king Charles the First—‘ He had many virtues, but all, of so unfociable a complexion as to do him neither service nor credit.

‘ His religion, in which he was sincerely zealous, was overrun with scruples : and the simplicity, if not the purity, of his morals, was debased by casuistry.

‘ His natural affections (a rare virtue in that high station) were so excessive as to render him a slave to all his kin : and his social, so moderate as only to enable him to lament, not to preserve his friends and servants.

‘ His knowledge was extensive, though not exact ; and his courage clear, though not keen : yet his modesty far surpassing his magnanimity, his knowledge only made him obnoxious to the doubts of his more ignorant ministers : and his courage, to the irresolution of his less adventurous generals.

‘ In a word, his princely qualities were neither great enough nor bad enough to succeed in that most difficult of all attempts, the enslaving a free and jealous people.’

The third sermon was preached before the Incorporated Society for the Propagation of the Gospel in foreign Parts. We

have given a short account of this discourse in a former Review.

The fourth is an illustration of these words of Solomon, *Answer not a fool, &c* †. The cause assigned, says his lordship, of *not answering*, forceably insinuates, that the defender of religion should not imitate the insulter of it in his modes of disputation; which may be comprized in sophistry, buffoonery, and scurrility. For what could so much assimilate the answerer to his idiot adversary, as the putting on his fool's coat, in order to captivate and confound the rabble?

The cause assigned of *answering*, plainly intimates, that the sage should address himself to confute the fool upon the fool's own principles, by shewing, that they lead to conclusions very wide from the impieties he would deduce from them. And if any thing can prevent the fool from being wise in his own conceit, it must be the dishonour and the ridicule of having his own principles turned against him; while they are shewn to make for the very contrary purpose to that for which he had employed them.

In the fifth sermon the author endeavours to expose the egregious folly, and to unmask the extreme corruption of heart, which can assume the buffoon, or the philosopher indifferently, to laugh at misery and death, and make a mockery both of law and religion.

In the sixth, which was preached before the king in 1765, we have a comparison between worldly and spiritual pursuits. In private stations, he says, the deserving candidate for the world's favour is eternally crossed by those two capital enemies of merit, Ignorance and Envy. It is hard to say, whose malignancy is most baleful. For if Ignorance be less active, its ill influence operates soonest. Rising merit requires early protection and support. Ignorance is the winter of the moral world; which fixes the finer and gentler spirits in a torpid inactivity; and either destroys, or greatly retards the earliest and most vigorous productions of the human mind. And those natures of a more hardy texture, which can struggle through its inclemencies, scarce ever attain to half their growth or maturity; while those, who, by a rare felicity in their early culture, escape the severity of this frost of Ignorance, no sooner begin to rise high in the view of men, than they are assaulted from the quarter opposite, from the dog-star rage of Envy.

Nor are the deserving to expect better treatment from the patronage of their judges; from those whose condition enables

* See Vol. xxii. p. 393.

† Prov. xxvi. 4. 5.

them, or whose stations intrust them to confer these rewards. They are often ignorant; and as often corrupt. And even such of them who have good intentions, are commonly of so narrow minds and contracted views, as never to seek, or never to reach, a merit become eminent; but content themselves with giving that to mediocrity, which is due only to superior talents: while the corrupt are even vigilant to suppress merit, as a thing troublesome to them, both in their natural dispositions and civil pursuits.

‘ If we turn from private to public life, we shall find, that the ambitious adventurer has still more formidable dangers to encounter. Here, every man has every other leagued again him; and all ranged under the banners of those leading passions, malice and selfishness. Malice will leave no means of calumny and slander untried or unemployed, to arrest him in his course: and selfishness will secretly put in practice every art of fraud and hypocrisy, to divert and draw him from the goal.

‘ Such is the common issue of human affairs: and hence hath arisen, in every age and place, that uniform complaint of defeated virtue, and of merit neglected; of integrity vainly struggling with corruption, and of wisdom succumbing under the bauble of folly.’

His lordship proceeds to shew, that, in the pursuit of spiritual acquirements, all things are as promising and easy, as they are discouraging and difficult in the disastrous projects of worldly ambition. Instead of anxiety, toll, labour, opposition, oppression, and final disappointment, here, says he, all is peace and pleasure; joy in believing, divine assistance in obtaining, and full security in possessing.

In the seventh discourse we are told, that the *wedding garment* in the parable means nothing but faith in Christ; and that *justification by faith alone* is the constant language of the Gospel.

The eighth is a short discourse on the benefits of heresy.

The ninth is a sermon which was preached at Bristol, November 29, 1759; the day appointed for a public thanksgiving for victories obtained by the British arms.

In the tenth the learned writer endeavours to prove, that the demoniacs mentioned by the evangelical historians were really possessed with devils. He observes, that the punishment of the tempter was predicted at the fall, and that we find the accomplishment of this prediction on many occasions. These words of our Saviour—*I beheld Satan as lightning fall from heaven*

—give us, he says, ‘ a strong and lively picture of the sudden precipitation of that prince of the air, where he had long held his empire, and hung like a pestilential meteor over the sons

of men.' He adds, 'the rise of Christ's kingdom, and the fall of Satan's, being thus carried on together, it would be strange, could we find in this history no marks of the rage of his expiring tyranny, amidst all the salutary blessings of the rising empire of Christ. We see them in abundance.—We see this enemy of our salvation mad with despair, invoking all the powers of hell to his assistance, * to blast that *peace and good-will towards men*, proclaimed by angels on the gracious birth night of the Son of God. For when he understood, from his baffled attempts upon his lord and master, that the *souls* of men had escaped his wiles, he turned the exercise of his cruelty on their *bodies*, in the most humbling circumstances of pain and oppression that could dishonour and disgrace humanity: permitted, no doubt, to greater licence at this arduous juncture, than at any time before or since, in order to manifest the triumphs and glories of his conqueror.'

It is allowed on all hands, that our Saviour had an absolute power over natural evil. He evinced this power by curing all kinds of diseases, and rising from death. But our author thinks, that his sovereignty over moral evil could not be *sensibly manifested*, as it was over natural evil, but by a visible victory over Satan, through whose temptation moral evil was brought into the world; and by whose wiles and malice it was sustained and increased. 'Hence it was, says he, that, among the amazing works of sanity and salvation which our Saviour performed, the casting out of devils is so much insisted on by the historians of his life and actions. For he had informed them that this was one of the essential operations in the erection of his spiritual kingdom. *If, said he, I cast out devils by the spirit of God, THEN the kingdom of God is come unto you.*'

His lordship proceeds to shew, that Jesus and his disciples in their *manner* of working, and in their *mode* of recording what they wrought, did every thing which might best display a victory over Satan.

It is clear, he says, that the evil spirit was neither absent nor inactive when the evangelical mission was first opened. *Jesus was forty days tempted of the devil.*—When he commanded the devils, whom he cast out, *not to discover him*, the order, if there was no devil in the case, was only suitable

* If all the powers of hell were employed in possessing the bodies of a small number of unhappy wretches in Judea, they must have been invoked for a most insignificant purpose! His lordship seems to intimate, that the souls of men had escaped the wiles of the devil: but quite another doctrine is taught us by the generality of divines.

to the character of an impostor. When the tormentors of a demoniac had obtained leave to go into a herd of swine, what other reason, can be given, or what better can be conceived, of this extraordinary request, than that it was to afford a certain mark of distinction between a real and an imaginary possession.

He farther observes, that in St. Matthew iv. 24. 'the disorder of those who were said to be possessed with devils is precisely distinguished, not only from natural diseases and torments in general, but likewise from lunacy in particular; that very disorder which the anti-demonianist is so desirous of confounding with supernatural agitations.' The remaining part of this discourse is employed in answering the arguments which Dr. Mead and others have alleged, in opposition to the common opinion of *real possessions*.—

Dr. Mead says, *Certum est, opinionem istam, quæ jam per multa sæcula invaluit, de potentiâ ad corpora mentesque humanas vexandas daemonibus adhuc permissâ, variis astutorum hominum præstigiis, cum maximo rei Christianæ damno et OPPROBRIO ansam præbuisse.*

His lordship replies: 'There is a real consequence of this anti-demoniac system, more fatal to the truth of the Gospel than that pretended one. It is an unquestioned fact, that the evangelic history of the demoniacs hath given occasion to the most scandalous frauds, and sottish superstitions, throughout almost every age of the church; the whole trade of exorcisms, accompanied with all the mummeries of frantic and fanatic agitations, having arisen from hence.

'Now, were the Gospel demoniacs really possessed, the honour of religion is safe; and no more affected by these ingrafted frauds and follies of the church of Rome, than is the law of Moses by their inquisitorial murders, committed under cover of God's penal statutes against Jewish idolators. If men will turn the truths of God to the support of their crimes and follies; the sacred oracles will receive no attain from such malice and perversity.

'But were the possessions recorded in the Gospel imaginary; and demoniacs only a name for the naturally diseased; and that yet Jesus and his apostles, instead of rectifying the people's follies and superstitions on this head, chose rather to inflame them, by assuring certain of the distempered that they were *really possessed by evil spirits*, over whom the name of Christ had power and authority; if this, I say, were the case, I should tremble for the consequence: for then, would Jesus and his disciples, who were sent to propagate the *truth*, appear to be answerable for all the mischief, which the rivetting of this superstition in the minds of men, produced in after ages: for

there is not a clearer conclusion in moral science, than that he who commits a premeditated fraud, is answerable for the evil which necessarily or naturally proceedeth from it. So little did the learned physician, with whom we have to do, see into the casuistry of this question, when he took it for granted, that our contending for the reality of demoniacal possessions, makes the Gospel, and us, who thus interpret it, answerable for all the tricks of the church of Rome, which rise upon the avowal of it.

On the contrary, from what hath been here said, it evidently appears, that the opinion of the accommodators, (who suppose Jesus and his disciples took advantage of a favourable superstition) and not the opinion of those divines who hold gospel-demonianism to be real, is the very thing which brings this opprobrium on the first propagators of our holy faith.

Nor can that reason which is sometimes given for permitting superstitious errors, (were this, which it is not, of the number of such as might be suffered to hold their course) have any weight in this case; namely, *the difficulty or danger in eradicating them*.

Danger there could be none, from the nature of things. To expose the false terrors concerning this enemy of mankind, could never indispose men to embrace their Saviour and Redeemer.

As little difficult had it been to remove so uncomfortable an error, how deeply soever rooted in the popular superstition. For when they saw Jesus cure all diseases with a word, and the pretended demoniac as easily as the rest, nothing could withstand the authority which informed them of their mistake; and assured them that this demonianism, like the rest, was altogether a natural distemper. On the contrary, many favourable prejudices would soon arise on the side of so authentic an instructor.

The subject of the eleventh discourse is, The rise of Antichrist. His lordship takes his text from the Second Epistle of St. Peter, chap. i. 16—21. *We have not followed cunningly devised fables, &c.*

There are few places in the New Testament, says this learned writer, containing only matter of admonition and instruction, which are plainer than this: and yet none which have occasioned more contest, or greater variety of interpretation.

This hath been chiefly owing to a common mistake of the apostle's subject; which supposes that he is here speaking of the personal character of Jesus; and consequently, that the more sure word of prophecy, with which he strengthens his argument, is the prophecies of the Old Testament, establishing that character:

rafter: whereas the subject, he is upon, is very different, viz. *the general truth of the Gospel*; and, consequently, the *more sure word of prophecy* is the prophecies of the New Testament. Such a mistake was necessarily productive of another; for if the personal character of Jesus were the subject of the discourse, it would follow, that *the power and coming of our Lord*—is to be understood of his *first coming*; and that the *word of prophecy* refers to a prophecy already fulfilled. But if here he be speaking of the *second coming* of Jesus, and that, consequently, the *word of prophecy* refers to a long series of predictions to be fulfilled in order, this puts a fair end to the controversy, and to all the absurd and embarrassed reasonings of the controversialists. The author proceeds to explain the words of the text.—The nineteenth verse, he tells us, alludes to the predictions of St. Paul and St. John, concerning Antichrist: to be found in the Epistles of the one, and the Apocalypse of the other; and he says, This word of prophecy is with the greatest truth and strength of colouring, called *a light shining in a dark place*. Just so much was seen of the commencing event, as was sufficient to fix men's attention; though the splendor of the light was surrounded with thick darkness. However, the apostle adds, for the encouragement of those whom he exhorts to give early attention to this ray of light, that a time would come when the darkness should be dispersed, and day pour in upon the present obscurity: in this word of prophecy, on which, in the mean time, they were patiently to wait, *until the day dawn, and the day star should arise*. This long wish'd for day at length appeared, with reformation on its wings: a blessing, which redeemed reason and religion from the happy-claws of monkish ignorance and superstition.—The restoration of science, which accompanied it, is well described by the *day dawning*; and the defecation of religion, by the *day-star arising in their hearts*. At this important era, the great *mystery of iniquity* was revealed; Antichrist was fully laid open and exposed; and such evidence given by prophecy to the truth of the Christian faith, as must, while reason remains amongst men, strike conviction on the hearts of the unprejudiced. For what but the spirit of God was sufficient to foretel the usurpation of an antichristian tyranny which was to arise many ages after, within the church of Christ itself; a species of blasphemous domination, which the world had never seen before, and of which, not the least conception could be formed either from example or similitude. But the apostle foreseeing that when this flood of light should break in

in upon the palpable obscure, the *imagination*, when dazzled by excess of splendour, would be as apt to extravagate, as when bewildered amidst surrounding darkness, he thought proper to add this important caution,—*Knowing this first, that no prophecy of the Scripture is of any private interpretation; i. e.* “When you sit down to study the Apocalypse, let it ever be under the guidance of this previous truth, That it is not in the department of man to interpret unfulfilled prophecies, by pretending to fix the natures and seasons of events, clearly indeed predicted but obscurely described. For the interpreter of prophecy is not man but God; the full completion being its only true interpretation.”

‘That this is the meaning of the apostle’s words, so long wrested to absurd and licentious purposes, is evident from the reason he gives of his caution,—*for the prophecy came not in the old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost: i. e.* “For prophecy, under the old law, was not the effect of human conceit, but of divine influence. Therefore both the prediction and the interpretation (which is the accomplishment of the prediction) are equally the work of God, and in the hands of Providence.—Nor did the prophets themselves always understand the true import of what they delivered, being only the organs of God’s holy spirit. Much less then can we suppose the common ministers of the word to be qualified for the office of interpreters of unfulfilled prophecies.” How necessary it was to give this caution, appears from what he himself observes in this very Epistle, of certain *unlearned and unstable men who wrested those hard places in St. Paul, where the man of sin is mentioned, to their own destruction.*’

In the subsequent part of this discourse the author endeavours to prove, that *Antichrist* and the *scarlet whore* are no other than the pope and church of Rome.

In the twelfth sermon he treats of miracles; particularly that of the resurrection. There are three cases, he says, in which a miracle demands the credit of every reasonable man.

‘I. When it is worked as the *credential* of a messenger coming from God, with some general revelation to man.

‘II. When it is worked, to *secure the veracity* of God’s revealed word, against an impious power employing its authority, with a declared or professed purpose to convict the divine declaration of falshood.

‘III. When the *subject* of the miracle makes so *essential* a part in the œconomy of the revealed dispensation, as that without this miracle, the whole must fall to the ground.

‘In

* In all these cases, where we discern a great, an important, and a necessary purpose for an extraordinary interposition, an attestation to the truth of a miracle, by the same fulness of evidence which is sufficient to establish a natural fact, is sufficient to warrant our belief; who have the moral attributes of God to secure us from error. And here I presume I have fairly given what Dr. Middleton and his adversaries called upon one another to give; and yet both, in their turns, declined; viz. a criterion, to enable men to distinguish, for all the purposes of religious belief, true miracles from false or doubtful. And no wonder they declined; for both parties were in the class of those of whom Seneca speaks—*Nesciunt NECESSARIA quia SUPERVACANEA dedicerunt.**

The author goes on to explain and illustrate the three cases; and he mentions the defeat of Julian's attempt to rebuild the temple at Jerusalem, as an example of the second class. 'This matter, he says, has been discussed at large; and with such evidence, that there would be no hazard in staking the whole credit of Christianity on its truth.'

This sentiment is not unnatural in the mouth of the author, who has written the treatise to which he alludes. But does it appear that a supernatural interposition was *necessary* to secure the verity of our Saviour's prediction concerning the desolation of Jerusalem? or could not Divine Providence have prevented the building of the temple, without having recourse to a miracle? A prudent man would by no means choose to hazard the credit of Christianity on such a precarious foundation*.

The third case our author illustrates in the miracle of the resurrection.

To these discourses is annexed a Charge to the clergy of the diocese of Gloucester, which was delivered at the bishop's first triennial visitation in the year 1759. In this discourse his lordship endeavours to excite his younger clergy to the pursuit of theological learning, as absolutely necessary to support the clerical character with reputation and success.

In these discourses the reader will perceive innumerable marks of genius and spirit; and will find much more entertainment than he can meet with in the compositions of those divines who never venture to step out of the plain and ordinary track.

* See the Critical Review for February 1767, p. 92.

VI. *Terra Australis Cognita : or, Voyages to the Terra Australis, or Southern Hemisphere, during the sixteenth, seventeenth, and eighteenth Centuries. Containing an Account of the Manners of the People, and the Productions of the Countries, hitherto found in the Southern Latitudes ; the Advantages that may result from further Discoveries on this great Continent, and the Methods of establishing Colonies there, to the Advantage of Great Britain. With a Preface by the Editor, in which some geographical, nautical, and commercial Questions are discussed. Vol. I. 8vo. Pr. 6s. Hawes.*

THESE Voyages give us a view of many extensive regions hitherto little known, and open a spacious field for the investigation of succeeding ages.

The celebrated M. Maupertuis, in a short memorial, containing several different schemes for the advancement of the sciences, particularly recommends the use of making farther discoveries in that part of the globe generally called the *Terra Australis Incognita*.

In 1756, one of the members of the French Academy of Sciences prosecuted this idea, so useful to mankind in general, by publishing two volumes, in which he has collected a variety of geographical, nautical, and astronomical facts and observations, proper to illustrate his subject, and has given an abridged account of all the voyages that have been hitherto made towards this quarter of the globe.

This plan is adopted by the ingenious author of the present collection. The first book may be considered as a kind of preliminary discourse to those that follow. In this are treated such general questions of geography, natural history, and commerce, as relate immediately to the subject.

The three following books will contain * an account of all the navigations to the southern world, in the order of time in which they were performed, which will present the reader with these discoveries in a regular, progressive series, during the sixteenth, seventeenth, and eighteenth centuries. The fifth book will comprehend a regular detail of the most remarkable productions of the antarctic regions, the character of the inhabitants, and the commercial advantages to be hoped for in this part of the globe.

This diligent and accurate compiler has not only collected his materials from our own writers, but has also given a translation of many foreign journals, which have never appeared in

* The work will consist of three volumes. The second and third are not yet published.

English before. At the head of each article he has added a short preface, containing an account of the work from which it is extracted.

It is not without reason, we must confess, that this writer, and several other ingenious men, have flattered themselves with the idea of amazing discoveries in the antarctic hemisphere. For the space which lies beyond the three southern points of the known world, in Africa, Asia, and America, comprehends eight or ten millions of square leagues, which make above a third part of our globe. In this vast tract, as our author observes, it is impossible but there must be to the south of Asia, some immense continent to keep the globe in equilibrio during its rotation, by serving as a counterpoise to the map of northern Asia. Whoever examines the two hemispheres of the globe divided horizontally, that is, by the equator, as they should always be, and not by the meridian, must be struck in observing so much land in the one hemisphere and so little in the other; especially, as he knows that the weight of the earth is, to that of sea-water, nearly as five to three.

Experience, continues this writer, has already begun to verify our conjecture concerning the existence of a counterpoise towards the south: For, not to mention that extensive but doubtful coast, placed by some to the south of the vast Pacific Ocean, or that other said to lie between the lands discovered by Hawkins, Brower, and La Roche, near the east entry of the Straits of Magellan, and from thence advancing to the south of Africa, where it was seen by Vesputius and Bouvet, our best maps now show us, to the south of Asia, the immense tracts that are found in these latitudes, under the several names of Diemens Land, New Holland, Carpentaria, New Guinea, New Britain, and New Zealand. There is great reason to think, that this is not one continent, but divided by unknown Straits: Such is that island discovered by our navigator Dampier, to which he gave the name of New Britain. Be this as it may, who can doubt that this vast tract must furnish objects innumerable, both of commercial advantage and curiosity, equal to any that were found in America by the first discoverers? Numbers of people, entirely different from us, and from each other, in their figure, customs, manners and religion: Their animals, insects, fishes, plants, medicinal herbs, fruits, metals, and fossils entirely of another species. Thus this world must present us with many things intirely new, as hitherto we have had little more knowledge of it, than if it had lain in another planet.

The little we know of the inhabitants of the islands in the Pacific Ocean, tells us, that they want neither address nor good

good sense. The case is not the same with the people of that great continent; any tribes our navigators have hitherto discovered there, being sunk into the lowest degree of brutality. But this does not prove, that there may not be some civilized nation in the interior parts of this country, who are as utter strangers to us, or our arts, as we can be to theirs. Should any inhabitant there relate to his countrymen, that in Europe there were nations, where the arts and sciences were carried to the highest degree of perfection, his account would be treated by them as we did that of Marco Paulo, when he informed us, that beyond the vast deserts of Tartary there was an extensive empire, incredibly populous, whose inhabitants had good laws, and where the sciences were cultivated with the utmost care, and who (like us) imagined, that all the world but themselves were sunk in barbarity. Thus America was thought to have been inhabited by mere savages, till we afterwards discovered, that Peru and Mexico were great kingdoms, regulated by established laws, with a settled form of government, possessed of hieroglyphical writing, full of large towns and palaces, adorned with immense publick works, in which the ingenuity and incredible patience of the inhabitants had, in a great measure, compensated their little skill in the mechanic arts. Tho' we might not find things so far advanced among the inhabitants of the Terra Australis, yet it is far from being impossible, that something like this may be found among them; and, should this happen, it is hoped we would prove wiser than the Spaniards, who destroyed these monuments of the arts and ingenuity of the Americans.

The rigour of the cold in the high southern latitudes, which is found to be much greater than in the corresponding northern climates, and the floating masses of ice, which are often found in those seas, and impede the approaches to the coasts, are popular objections against the utility of prosecuting these discoveries.

Mr. Callander replies, 'If the same parallels in America be found colder than those of Europe, the cause may proceed in part, from the want of culture, and the vast forests which cover that continent. The learned French writer abovementioned is of this opinion. These forests are always the cause of fogs and cold in the countries where they are found. Europe is now much more temperate than it was 3500 years ago, when it was entirely covered with woods and inhabited by savages, before the coming of the Phoenicians. Be this as it may, it would be the solving of a curious question, to know with certainty, whether the Austral antipode to Europe, in the South Sea, be not as temperate as in our climate, about the intersection

tersection of the forty-fifth parallel, with the two hundredth meridian in New Zealand, and so upwards from degree to degree, towards the south pole. The best way to discover this would be to send a vessel from Baldivia, in Chili, with orders to hold a S. S. W. course, till she fell on some land in the above parallel. We find, that captain Tasman, being in 42° S. lat. and 188° long. near to New Zealand found no ice on the coast, but a well-situated and fertile country. All our circumnavigators, immediately upon their entry to the South-Sea, went straight north to the line, and from thence kept a west course, quite to the Ladrone islands nearly under the thirteenth parallel north. Indeed some few, such as Le Maire, and Roggewein, on entering the South-Sea, shaped a N. W. course, and soon fell in with a number of islands, equally beautiful, well peopled, and fruitful, where they made very valuable discoveries, though hitherto attended with no advantage, that course being never followed. But no body has yet thought of attempting a west course from the coast of Chili to New Zealand, or Van Diemen's land, where they might reasonably hope to find many lands hitherto unknown; though it does not appear, that any greater danger is to be apprehended in this course, than in the common run, as the east winds are found to blow equally over this vast ocean.—

The prodigious mountains of ice which are thought to impede all navigation in these high latitudes, seem to prove that there are certain great continents in those quarters of the globe. This is the opinion of Roggewein, who had carefully examined this question, as appears by his journal. In fact, we find by experience, that in lakes and ponds the ice begins first to form next the edges, and so extends itself towards the middle, and the more the water is agitated, the slower this progression is. Thus it will follow, that the greater extent of coast there is, the more ice there will be; and, on the other hand, the more ice we find at sea, the more land we may expect to discover. The sea never freezes but in bays, and along the coasts, but our best navigators assure us that it does not freeze far out at sea, even in the neighbourhood of the Poles. The agitation, depth, and saltness of the water preserves it from this concretion, which takes hold of it near the shores, where it is mixed with a great quantity of fresh water, the produce of the inland rivers. Now the existence of these large rivers necessarily supposes a continent through which they pass, and where they are formed. Thus the Black Sea, which is narrow, and not very salt, from the many large rivers that fall into it on all sides, freezes almost every winter, while those parts

parts of the main ocean, that lie a thousand leagues nearer the Poles, never freeze. Wherever there are few rivers falling into the sea, there less ice is seen; as we find beyond Nova Zembla, very near the North Pole.—

‘ As the mountains of ice generally melt in the north seas about the end of July, or beginning of August, so they must dissolve in the Antarctic hemisphere about February; because, at that season there being almost no night, the continuance of the sun on their horizon produces a very great effect, notwithstanding the obliquity of his rays, for the same reason that we sometimes find the thermometer rise higher in Sweden and at Petersburg, than under the line. This heat must be more sensible in the antarctic regions, where the summer is hotter than in our hemisphere. It is also probable, that the great fogs of which Bouvet complains, proceed from the vapours exhaled by the sun in melting these icy mountains. And in fact, this navigator tells us, that they were dissipated about the 20th of January. Thus it follows, that the best time for coming into the south latitudes, would be a month or six weeks after the solstice of Capricorn.

‘ It has been already observed, that it is the great rivers, and deep bays that furnish these masses of ice, which impede navigation; now it is not to be thought, that in that large tract of land, forming the continent of the *Terra Australis*, there should not be found lengths of coasts, along which there are few rivers, and consequently no ice to hinder our landing. It is very probable, that, if Bouvet had continued his course along the frozen coasts of the south continent he would have found some entry or other. Besides, experience informs us, that the greatest degree of cold is not always felt in the highest latitude. Several navigators have attested this as a fact.

‘ Were we to allow that there is no land under the poles, it would be still a very important point to be well assured of the fact, Whether it be land or water that occupies this central point? Such a place could not fail of offering to the curious observer many valuable phaenomena, with regard to the figure of the earth, astronomy, navigation, the weight of the air, the oscillation of the pendulum, the effects of magnetism, and the like. We have, for upwards of two centuries, continued to go round the globe in the direction of the equator; it is to be hoped, that, one time or other, this circumnavigation will be performed in the line of the meridian.

‘ But, after all that has hitherto been said of the difficulties occurring in this southern navigation from cold and ice, we must still allow, that these obstacles affect only a small part of the countries

countries proposed to be examined in the southern hemisphere. The far greater part of them are situated in the most fertile and temperate climates of our globe.

‘ To all the nations of Europe, except the Dutch, the southern continent is a chimera, or, at best, a country concerning which there are a thousand doubts and suspicions. But to them it is perfectly well known; and by the neglect of other nations they are at full liberty to take such measures as appear to them best for securing the eventual possession of this country whenever they think fit. This account explains at once all the mysteries of the proceedings of the Dutch in this quarter of the world.’

The author points out some of the commercial advantages that would attend the discovery he proposes, which we shall omit, as they are obvious to every reader.

In the execution of this project he thinks with Dampier, that the discovery should be attempted not in the common way, by sailing from Europe to the East, but rather, by beginning from our nearest settlements in the East-Indies, and prosecuting the discovery westwards. ‘ The advantages of this method,’ continues the author, are obvious enough. The greatest difficulties would thus be encountered in the beginning of the voyage, while the crew were full of health and spirits, the provisions good, and their ships sound and clean. They would have before them, the hopes of speedily arriving at lands and seas they are acquainted with, before the end of the voyage, and returning still nearer home. Whereas, hitherto, by sailing eastwards from Europe, the crews were exhausted by the fatigues of a tedious navigation, long before they approached the regions that were to form the objects of their search. Their ships were become foul, their provisions bad, and the crews afflicted with the sea-diseases; so that, generally speaking, by the time they came on these coasts, the greatest part of the ship’s company were quite debilitated by fatigue and the use of bad provisions: Unable to resist the attacks of the natives, or go through the fatigues that always must attend such voyages, they were glad to get out of these seas at any rate, in order to obtain the refreshments a long confinement at sea had made absolutely necessary for their preservation. Such has been the fate of all our expeditions into the great Southern Ocean, from Dampier’s down to Anson’s. Whereas, we shall find, that Abel Tasman and some few others, by following the opposite plan we are now recommending, suffered little or nothing from these hardships and diseases, which destroyed such numbers of British seamen, and has cast a sort of odium on all attempts to prosecute those discoveries. By sailing westwards,

another advantage is gained. It is certain, that all the islands and continents in this immense region are not peopled universally by brutal savages. Many islands have been found in those seas whose inhabitants were quiet and inoffensive; nay, some have been found intirely ignorant of the use of arms of any sort, though amply provided with all the comforts of life, that a fruitful soil and benign climate could bestow. Surely, in such places, there could be no difficulty of fixing a settlement, whence more ample discoveries might be made; provided we did not act like the Dutch, who (even by their own accounts) were much too ready upon every slight offence, in pointing their muskets against a benevolent, though defenceless nation. We have a striking instance of the good effects of a contrary conduct, in the assistance captain Rogers met with from the naked Indians of California, who helped him to wood and water with the utmost cheerfulness, and expressed the deepest regret and sorrow at his departure.

If such an attempt as this were attended with success, the discovery, would undoubtedly place the name of the navigator on a level with that of Columbus, Americus, and Vasco de Gama; and the most celebrated potentate, of modern times, would be he, who should give his name to the great Southern Continent.

We cannot conclude this article without paying our tribute of thanks to the ingenious Mr. Callander, for this useful and entertaining work. The project is at least amusing, and future ages may be convinced, that it is practicable. There is certainly room for many farther researches; especially if there be any truth in the observation of Monsieur La Mothe le Vayer, that almost one half of the terrestrial globe is yet undiscovered.

VII. *The History of Alicia Montague.* By the Author of *Clarinda Cathcart*. In 2 Vols. 12mo. Pr. 6s. Robinson and Roberts.

WHAT, said a certain person to the celebrated Demosthenes, is the first part of oratory? Action, replied the orator. What is the second part of oratory? Action. What is the third part of oratory? Action. — Substitute love, or rather gallantry, in place of action, and the same answer may be returned concerning a modern romance. The truth is, the youth of the present age, instructed, shall we say, or more properly corrupted, by romances, and by a variety of other concurrent causes, have learned to talk so much of *the word love*, that they have almost forgot *the thing*. Gallantry has

has banished love. An indiscriminate profusion of unmeaning compliments paid to the fair sex in general, has, in a great measure, supplanted that devoted attachment to one single woman, which constitutes the true passion of love.

The French, says Dean Swift, or some of his correspondents, *think talking of love is making it*: than which nothing can be more ridiculous and absurd. A man, who is really in love, and is at the same time a person of delicate sentiments, so far from entertaining his mistress with long love letters, and with the high-flown compliments of *charmer, angel, goddess, &c.* hardly ever presumes to mention the word love in her presence. His passion is expressed in a more natural, and, if his mistress be a woman of sensibility, we will venture to add, in a more effectual manner; by his zeal and anxiety to please, by his fond and respectful behaviour; in fine, by shewing her, not by his words, but by his actions, that his chief happiness consists in making her happy.

Such are the objections we have to the general run of modern romances; objections, however, to which the present novel is as little liable as any of those we have lately perused. The heroine, Miss Montague, is a young lady of a most amiable character, who, after passing through a variety of scenes, and encountering a number of difficulties, is at last rewarded for all her pains and sufferings, by being joined in wedlock to the man whom she loves, the accomplished lord L. The other characters, though subordinate to this, and though not drawn in such full proportions, are nevertheless supported with sufficient propriety, and represented in colours abundantly expressive. Admiral Osmond is a true tar; void of ceremony, but full of humanity, candour, and generosity. His daughter, Miss Osmond, is in every thing disinterested, except in that in which few ladies are disinterested, namely, in procuring for herself a husband, at the expence of sacrificing her female friend. Sir Harry Pembroke is a finished rake; widow Jackson, an artful procurer; Miss Encrom sprightly, but steady in her friendships; and Mrs. Freeman is possessed of almost every good quality that can enter into the composition of a virtuous woman.

As a specimen of this author's manner, we shall present the reader with two extracts; the one of the pathetic, the other of the humorous kind.

Miss Montague having lost her mother, who died of a consumption, and being overwhelmed with grief on that unhappy occasion, Miss Encrom was sent for to comfort her in her affliction. 'When I went to the house, says Miss Encrom, I was told by Mrs. Elliot, who had been there some days, that

Miss Montague was in the room alone with the corpse, and would not be prevailed on to leave it. She was in hopes I would prevail on her, and had sent for me on purpose.

A mournful silence reigned through the whole house. My heart almost failing, I walked softly to the chamber, as if afraid to disturb the ashes of the dead. When I opened the door, I beheld Alicia kneeling at the bed-side of her lifeless parent. She observed me not. I was unable to contain myself longer ; but threw myself in a chair, and gave way to my tears. My sobs made her turn about ; and seeing me, she arose, and, with a wildness in her look, which I shall never forget, said, " Why do you cry, Miss Encrom ? let us have patience ; you and I, perhaps, may soon be released from this world of woe. See there my dear mamma (going to the bed-side, and looking in her face) look Caroline, how mild she appears. Yes, my dearest parent, you are at rest, and have quitted all your cares ; all your fears and anxiety for your Alicia are over, and you are happy. But where am I ! (still looking in her face) Ah ! why am I left behind ! Shall one so young as I be left, without a parent, without a guide, to direct my future steps through a vain world ! " " Oh, my dearest Alicia " said I, going to her, and throwing my arms about her neck, " let me entreat you to leave this apartment, and endeavour to get a little rest. Remember, your mamma was against your close attendance when alive ; now that there is no occasion, my Alicia will remember the instructions of her mother by taking care of her own health. " " Hush, " said she, " Caroline, I am perfectly well : my attendance will of course be short. On Friday my parent will be laid in the house appointed for all living. Till then I must look at her, and recollect all she said to me. My memory is bad ; my head is confused ; but I know I shall remember it all. "

Miss Montague, in the midst of her difficulties, being reduced to the disagreeable necessity of going about among people of fashion to sell fans, laces, and the like millenary ware, waited, among others, upon one Mrs. Ranger; of her interview with whom she gives the following account. To Mrs. Ranger's in Cornhill I next set out. I had not gone above a hundred paces, when I was met by two young officers, who, stopping short of a sudden, swore I was the prettiest creature ever was seen, and begged I would allow one of them to carry my parcel. Not returning them any answer, but walking on, they went along with me, talking the most ridiculous stuff ever was heard. Good heavens! thought I, is it thus that young creatures are insulted, who are obliged to work for their livelihood? I was ready to cry, my dear Caroline, with vexation,

but had not courage to speak. One of them swore I was certainly dumb, which gave the other an opportunity to exert his wit on that advantage, and the general glibness of women's tongues. I walked now as quick as ever I could, my face glowing with indignation. At last, almost out of breath, I got to the house of Mrs. Ranger. Confused, and not remembering the single knock, which I ought to have given at the door, I gave a rat-tat, as loud as would have been given by the footman of a lady of quality, her ladyship in waiting. My two 'squires, judging by my knock at the door, I was a person of distinction, asked me pardon, and sneaked away. A footman came flying to the door. I was ready to sink at my mistake, when observing my parcel, he asked me, who it was that knocked? I answered it was I, and was going to tell him of the two rude men that occasioned my doing so, when he giving a loud laugh, I was again so discomposed, that I could not say a word.

A bell ringing he left me in the passage, and I was going to make my escape out of the house, when Mrs. Ranger's maid, observing me, asked, if I had any business with her mistress? I then told her whom I came from, while I was so agitated, that I could scarcely stand. She immediately went, and informed her mistress; and I was desired to walk up stairs. I was ushered into the dressing-room, where Mrs. Ranger received me with a loud laugh, and asked me if I kept a footman. I made no answer, but fell to unloosing my parcel, when observing my hand tremble, she continued her laugh, with a "Lard! girl, you have got the palsy. Pray what is become of Jackson? I have not seen her these three weeks. Has she got any new wash for the face? I vow it was the oddest composition she brought me last ever was made." "I really don't know, madam, whether she has or not. Pray, will you be so good as to look at the laces?" Sitting down at her toilette, she began to adjust her head dress, without giving me any answer, or seeming to remember I was in the room. While she continued practising all the ridiculous airs imaginable in the glass, I had time to recollect my spirits, and to think how absurd it was to be so uneasy at the folly of people I had no connection with. "Pray, madam," said I again, "will you be so good as look at the laces?" "Are you the young woman Jackson was proposing to get, to assist her in her business?" "N—o, y—es, Ma'am!" "You are on trial, I suppose." Turning about her chair from the toilette, "Let me look at you, child. Upon my word very pretty: where got you those languishing eyes?" Her maid coming in, "Bret," said she, "pray look what a pretty girl

Jackson has got: observe her eyes." The maid beginning to stare as her mistress had done, I lost all patience. "I suppose, madam," said I, "you are not for any of the laces at present," and rolling up my parcel, the lady and her maid again fell into an immoderate fit of laughter; during which I made what haste I could down stairs, and, the street door being open, I made my escape; while the maid continued laughing, and calling after me, "young woman, miss, miss, pray, come back; Mrs. Ranger wants to look at the laces." Mrs. Ranger and you may go where you please, and look for laces, (thought I) you shall see none of mine. When I was out of the reach of their impertinence, I could not help laughing, in spite of the lowness of my spirits, at this adventure.

VIII. *The English Merchant, a Comedy. As it is acted at the Theatre-Royal in Drury-Lane. By George Colman. 8vo. Pr. 1s. 6d. Becket.*

THIS comedy is professedly written upon the plan of *L'Ecoffaise*, by Voltaire, to whom on that account it is dedicated by the author, Mr. Colman. The plot is very simple, but extremely interesting and sentimental.

A gentleman who had the unhappiness to be engaged in the late rebellion forfeits his life to the law, and, like many other unfortunate persons in his situation, becomes deeply sensible of his guilt; but willing to be restored to his country, ventures to come to London, in hopes that his friend lord Brumpton would procure him his pardon, and that he might obtain some intelligence of his daughter Amelia, whom he had left an infant. Chance directs him to hire lodgings in the very house where his daughter was living, or rather starving, but with a dignity that gained her admiration without procuring her relief. She had made a favourable impression on the heart of lord Palbridge, but had broken off all connections with him, because he had made her dishonourable proposals. Her virtuous indignation converted his lordship into a sincere penitent and lover; and he, previous to his attachment to Amelia, had discontinued his correspondence with lady Alton, one of the leading belles esprits, but a woman of a fiery vindictive temper. Her ladyship finding that Amelia was the loadstone who had withdrawn his lordship's affections from her, plants Mr. Spatter, an author, one of her dependents as a patroness of taste and learning, but a fellow completely abandoned to every kind of infamy, to watch Amelia; and he takes lodgings in the very same house, viz. that of Mrs. Goodman.

Spatter,

Spatter, by intercepting letters, and various other circumstances, having discovered Amelia to be the daughter of Sir William Douglas, lays an information against her before the government; upon which she is arrested by an officer (as our author calls him, meaning, we suppose, a messenger of state).—We are entirely ignorant of Mr. Colman's motives for this compliment to that species of gentry; for by an officer we should be apt to think he was a bailiff.—Be that as it may, our honest English merchant, Mr. Freeport, bails Amelia.—Here our author is mistaken, for the messenger had no power to take bail.—Voltaire indeed violates the national manners in this instance without hesitation; but our author seems so sensible of such an infringement, that he makes the officer himself apologize for it in the fifth act.

Spatter next discovers Sir William Douglas to be in the house, and that he is the father of Amelia. In the mean time Freeport, who with an infinite share of philanthropy mixes a dash of oddity in his composition, being informed of Amelia's wants and virtues, offers her a present of two hundred pounds; which she obstinately refusing to accept, he places it in the hands of her worthy landlady Mrs Goodman. The villainous Spatter obtains from the government a fresh warrant, not only against Amelia but her father: and the benevolent Freeport finding that lord Brumpton, who had been lately dead, was the friend upon whom Sir William Douglas depended for his pardon, applies to the heir of his title, and finding it had been procured, releases the two prisoners. Lord Falbridge, who is equally solicitous for their safety, offers Amelia his hand in marriage, which she accepts with the consent of her father and Freeport, who honestly confesses his benevolence to Amelia had some leaven of self-interest in it, yet generously resigns her to his lordship.

Perhaps no comedy was ever produced upon the stage with a more moral tendency, or less offensive to decency, than the *English Merchant*. We enter with concern into the fate of the virtuous characters, and we can perceive that the author's feelings always arise in the right place.

Colley Cibber wrote his *Nonjuror* with an intent to raise the public indignation against that deluded set of men; and his purpose has been generally condemned, since experience has taught us that lenity and a generous confidence can make them as good subjects as any belonging to the crown; witness the late war, and the almost utter extinction of those principles which have given so much uneasiness to a revolution government. Nature has given the drawing, and good sense the colouring, of Mr. Colman's Sir William Douglas. The majesty of Amelia under her

distress

distress is admirable, and the contrast between the manner of her suffering and that of her faithful maid Molly is truly Terentian; but it requires a reader of sensibility to taste it.

After passing these encomiums, the reader cannot suspect that in characterising this comedy we *set down aught in malice*; and therefore we shall be less reserved in observing, that as our poor friend Thomson, the author of the Seasons, said to the late amiable prince of Wales, after losing his place, that his circumstances were more poetical than before; so we think those of *Amelia* are rather too distressful. What must have become of her, had it not been for the accidental support of Freeport and her landlady? We shall likewise take the liberty to suggest, that Mr. Colman is a little too niggardly of poetical justice with regard to Spatter and La-France; neither do we think, unless, like Voltaire, he had some particular character in his eye, there was any necessity to make him an author. However, we will venture to say, that there are as few reprehensible passages in this comedy as in any that ever appeared on the English or any other stage.

MONTHLY CATALOGUE.

9. *The Adventures of an Author. Written by himself and a Friend.*
In 2 Vols. 12mo. Pr. 6s. Robinson.

THE wisdom of the Greek philosopher's saying, "Know thyself," is exemplified in no instance more than the accounts which authors give of themselves and of each other in performances of this kind. They generally couple an author and a bookseller together, like a quack-doctor and a merry-andrew; the former giving the word of command, and the other going through all his exercises of buffoonery to please the gaping crowd, and to fill his master's pockets. How far this is a just representation of authorship, we shall leave the fraternity to judge, for our readers cannot. We can only speak from our own observation, that if there is any incidents drawn from the life, in the adventures of Mr. Atall, (for such is our hero's name) as an author, it is so caricatured, that we can scarcely discern a stroke which can lead us to guess at the original.

Mr. Atall, who is the most assuming grub that ever appeared in this character, sets out in the world as a lawyer's clerk, then commences spouter, stands a candidate for the stage, becomes the acquaintance of Mr. Hyper, a poet, politician, and critic; next turns beau, rhimester, bully, keeper, gamester, and, towards the end of the first volume, author. He does not shine much in that character in the second volume, where he com-

mences

mences a Reviewer; for at last he resolves to transport himself to Jamaica. He is taken prisoner by a Spanish privateer in the voyage, and carried to St. Sebastian, from whence he and some of his countrymen escape. As we think this the most entertaining part of his adventures, we are tempted to believe the author has in reality some experience of a seafaring life.

Upon his deliverance and return to England Mr. Atall commences pedlar, and enters into partnership with a Jew, who cheats and strips him of his all. He next returns to his trade of authorship, in which he makes, as formerly, but a poor figure. He goes to Bath, and after running through various adventures, he is so kind as to knock his mother on the head, (that is only as an author, for he supposes her to have died a natural death) by which he becomes master of two thousand five hundred pounds a year, and acquires an amiable character.

Such are the general contents of this piece; the second volume of which the author concludes with saying, 'that he expects no quarter from the next monthly batteries of the Reviewers.' Indeed, Mr. Atall, you may make yourself easy; for we will answer for ourselves, that we do not think you worth powder and shot.

10. *The Female American, or the Adventures of Unca Eliza Winkfield.* Compiled by herself. 2 Vol. 12mo. Pr. 6s. Noble.

Mrs. Unca Eliza Winkfield is a most strange adventurer, and her memoirs seem to be calculated only for the wild Indians to whom she is so closely allied. We could therefore have wished, as well for her sake as our own, that this lady had published her adventures at the Fall of Niagara, or upon the Banks of Lake Superior, as she would then, probably, have received the most judicious and sincere applause from her enlightened countrymen and princely relations, and have saved us six hours very disagreeable employment.

11. *The History of Mr. Byron and Miss Greville.* 2 Vols. 12mo. Pr. 6s. Noble.

This history has little to recommend it but its style, which is superior to that we meet with in the generality of Novels. As usual, the hero and heroine are all perfections in person, sentiment, morals, and conduct; and of course they are persecuted by their ill-fated stars, and the inflexibility of parental opposition. However, they at length come together, and are necessarily then at the very pinnacle of felicity. Miss Greville's delicacy is carried to a very great height, in refusing to make

Mr. Byron happy, merely because his interest might be somewhat injured by it, or that he might displease his uncle, who did not, at that time, entertain the most favourable sentiments of the lady; and her earnestly counselling him to marry another woman, to promote the satisfaction of her rival's family, and because she had a greater fortune than herself, is not, we think, considering the ardour of her passion, in nature. Mr. Byron's determination with regard to his first marriage, without coming to any explanation with Miss Greville upon her supposed attachment to another, is precipitate and unjust; and the impropriety of it is farther heightened by his never after mentioning it to her. Upon the whole, however, this production may find admirers among those who are fond of the labyrinths of romantic love, displayed in pleasing language.

12. *The Entertaining Medley: being a Collection of Genuine Anecdotes, Delightful Stories, Frolics of Wit and Humour, with other notable Displays of the Force of the Human Genius*, 12mo. Pr. 3s. Robinson and Roberts.

The Spectator recommends the reading a good printed sermon from the pulpit, rather than an indifferent discourse, tho' an original, by the preacher himself. This compilation of anecdotes, &c. is taken from the Magazines, the Biographia Gallica, and other collections; and is preferable to many modern compositions, which are stuffed with dulness and immorality.

13. *Tunbridge Epistles, from Lady Margaret to the Countess of* B***. 4to. Pr. 1s. 6d. Cadell.

This performance is a tolerable imitation of the Bath Guide: yet, like the generality of imitations, inferior to the original. It contains less variety, fewer incidents, characters, and descriptions, and is therefore less entertaining. But it is written in the same easy, and familiar stile, with the same spirit of gaiety and humour.

‘ E P I S T L E I.

‘ You beg one to write, tho’ I solemnly vow,
I wou’d if I cou’d, but I cannot tell how;
The more I reflect, I’m the more at a stand,
And my pen it drops uselessly out of my hand;
But since I’m persuaded how well you’re inclin’d,
And will all have the goodness to take what you find,
I’m picking and chn’sing, the best I can get,
From the short and the long of our daily Gazette.

My lady Bel Careful is fill'd with surmises,
 To hear Mrs. Restless has left the Devizes.
 For if it falls out, as it possibly may,
 That she kicks up her heels before councillor Jay,
 She leaves her freehold in default of male heirs,
 To a distant relation of alderman Square's.
 'Tis whisper'd about, that it must be agreed
 That my lady Dejointure will part with her weed;
 Though as for the Dean (I forbear to say who)
 He has so much to say, and so little to do,
 That a body can venture without conjuration
 To say that he'll not be her nearest relation:
 The Lieutenant Colonel has manag'd his part;
 But who can reproach a young dowager's heart?
 Whose grief was so great, she did nothing but pray,
 My lord has been dead—a week, all but a day.
 In all our endeavours to people the land,
 Since Hymen has justly the principal hand,
 Miss Biddy Decoy, in the wane of her life,
 Consenteth to suffer the name of a wife.
 The bridegroom and bride were at church t'other morning,
 (You may rest well assur'd all the parish had warning)
 In his hand he conducted the maidenly dame,
 Confus'd from a nice apprehension of shame;
 Her eye was half-clos'd as she stream'd up the aisle,
 And she purs'd up her mouth in the form of a smile,
 In which, tho' I'm re'lly no friend to disguise,
 I must freely confess that I think she was wise,
 Lest haply the loss of ten teeth of a side,
 Might have help'd to decypher the age of the bride.
 This grand celebration has caus'd a *fracas*
 As some are dispos'd to interpret the law,
 Who envying poor Bridget her bonny young swain,
 Have ventur'd to breathe the poetical vein.

• E P I T H A L A M I U M.

• STROPHE.

The rosy morn with chearful ray,
 Has brought the long expected day,
 For which so oft I've pray'd.
 Away, ye envious prudes, away!
 Forbear to see me blush, to say
 I won'd not die a maid.

ANTISTROPHE.

' Let envy cease and scandal hush!
 Nor dare provoke the Bride to blush,
 In telling what she pray'd for:
 For when a rich old virgin can
 Procure a handsome poor young man,
 What shou'd she die a maid for?'

In Mr. Pope's miscellaneous works there is an inimitable piece of mellifluous nonsense, beginning with these lines——

' Flutt'ring spread thy purple pinions,
 Gentle Cupid o'er my heart.'——

called, a song, written by *a person of quality*. The second Epistle in this collection contains a soliloquy by Mr. De Gay, which is a composition of the same species, and may be considered as an attempt to ridicule the sonnets, and elegies, and all the frivolous effusions of poets in love.

In the subsequent epistles lady Margaret acquaints her correspondent with what we are to suppose were the common occurrences and the general topics of conversation at Tunbridge Wells.

14. *Poetical Epistles, to the Author of the New Bath Guide, from a Genteel Family in ——shire.* 4to. Pr. 1s. 6d. Doddsley.

This writer has imitated the versification of the New Bath Guide, and is no despicable poet. But he gives his readers no variety; he seldom attempts a humorous description; he scarcely relates one ludicrous adventure; in short, he fills his Epistles with compliments on the ingenuity of the Bath Guide, without endeavouring to imitate the most essential part of Mr. A—y's performance.

15. *The Poet's Wardrobe: or, Livery of the Muses: A Poem. Written in Hudibrastic Verse. And addressed (by Way of Letter) to a particular Friend.* 8vo. Pr. 6d. Henley.

Poets in these days may well complain, that the livery of the muses is poor and shabby. The generality of their productions are miserable. A hat, a wig, a pair of breeches are much more valuable articles than a modern poem. We are therefore not in the least surprised to hear this unfortunate bard thus lamenting the meanness of his garb:

' A hat I have—but wond'rous shabby,
 Corners fring'd out, and sides grown scabby.——

My

My wig, that might with most compare,
 Now scarcely boasts one crooked hair.—
 Without abuse, or using tongue ill,
 'Tis fit, in short, for nought but dunghill;
 Or to be hung in field of grain,
 To fright away the pilfering train.—
 My only coat, once Saxon blue,
 Camelion like, has chang'd its hue;
 And wanting taylor to repair rent,
 Is grown at arm-pits, quite transparent;
 Malicious time's destructive fell blows
 Have likewise thresh'd it out at elbows.' &c.

This performance is not destitute of humour; but it is too short and insignificant to deserve any particular recommendation.

16. *Poems on various Subjects. Viz. The Nunnery, The Magdalens, The Nun, Fugitive Pieces.* 8vo. Pr. 2s. Robson.

This collection contains seventeen little pieces, some of which have been printed before. The Elegy written among the Ruins of an Abbey, the Epistle from Yarico to Inkle, and Il Latte an elegy lately published by the same author, are not included in this number. We have already reviewed the Nunnery, the Magdalens, and the Nun; the rest are written in the same easy, elegant, and agreeable style. The author is Mr. Jerningham.

ALISIA. A BALLAD.

To yon dark grove Alisia flew,
 Just at th' appointed hour;
 To meet the youth whose bosom true,
 Confess'd her beauty's pow'r.
 All that fair beauty cou'd bestow,
 Or fairer virtue give,
 Did on his face unrival'd glow,
 And in his bosom live.
 But not the charm of beauty's flow'r,
 Or virtue's fairer charm;
 Cou'd in her father's soul the pow'r
 Of Avarice disarm.
 He bad the youth his mansion fly,
 And scorn'd his ardent vow:
 And when the tears flow'd from his eye,
 He bad them faster flow.

Alisia

Alisia with a bleeding mind,
Beheld the injur'd youth :
And vow'd, in holy wedlock join'd,
To crown at length his truth.

As she forsook her native seat,
Farewell ye fields so fair ;
May blessings still my Father meet !
She said—and dropt a tear.

Th' oppression of a parent's hand,
A parent dead to shame :
In her meek breast by virtue fan'd,
Ne'er quench'd the filial flame.

Now safe she reach'd th' appointed ground,
Tho' love was all her guide ;
But absent when the youth she found,
She look'd around and sigh'd.

Each breeze that rustled o'er the tree,
Sooth'd for a space her smart ;
She fondly cried—Oh that is he !
While patted fast her heart.

The pleasing images of hope,
Night's terrors now deform :
While on her mind drear sceneries ope,
And raise the mental storm.

On some rude stone she bow'd her head,
All helpless and forlorn ;
Now starting from her rugged bed,
She wish'd the ling'ring morn.

With heavy heart I now unfold,
What th' absent youth befell ;
Who fierce beset by ruffians bold,
Oppress'd with numbers fell :

At length the morn disclos'd its ray,
And calm'd Alisia's fear ;
She restless took her various way,
(Distracted) here and there.

Thus as she wander'd, wretched maid,
To mis'ry doom'd ! she found
A naked corse along the shade,
And gash'd with many a wound.

Struck to the soul at this dread scene,
 All motionless she stood !
 To view the raven bird obscene,
 Drink up the clotting blood.

What horrors did her breast invade,
 When as she nearer drew ?
 The features that the raven fed,
 Her lover gave to view.

With shrieks she rent th' affrighted air !
 To tears had fond recourse ;
 With frantic hand now tore her hair,
 Now sunk upon the corse.

Then throwing round a troubled glance,
 With madness' ray inflam'd :
 Beheld some travellers advance,
 To whom she thus exclaim'd.

' Ye base inhuman train, away !
 What urg'd you to this deed ?
 You've turn'd my gentle love to clay,
 And bad me sorrow wed.

' Hark, hark ! the raven flaps her wings—
 She drinks his blood again—
 Ah ! now she feeds on my heart-strings—
 Oh Jesu ! soothe my pain.

This scene of woe what cou'd create,
 The travellers admir'd ;
 While shrinking at the blow of fate,
 She with a groan expir'd.

This story is not less affecting than that of Pyramus and Thisbe in Ovid's *Metamorphoses*, and is told with elegant simplicity. Our readers will not be displeased with another little piece, entitled

' The ROOKERY.

' Oh thou who dwell'st upon the bough,
 Whose tree does wave its verdant brow ;
 And spreading shades the distant brook,
 Accept these lines, dear sister Rook !
 And when thou'lt read my mournful lay,
 Extend thy wing and fly away,
 Lest pinion-maim'd by fiery shot,
 Thou should'st like me bewail thy lot ;

Left in thy rook'ry be renew'd,
 The tragic scene which here I view'd.
 'The day declin'd, the evening breeze
 Gently rock'd the silent trees,
 While spreading o'er my peopled nest,
 I hush'd my callow young to rest:
 When suddenly an hostile sound,
 Explosion dire! was heard around:
 And level'd by the hand of fate,
 The angry bullets pierc'd my mate;
 I saw him fall from spray to spray,
 Till on the distant ground he lay:
 With tortur'd wing he beat the plain,
 And never caw'd to me again.
 Many a neighbour, many a friend,
 Deform'd with wounds, invok'd their end:
 All screaming, omen'd notes of woe,
 'Gainst man our unrelenting foe:
 These eyes beheld my pretty brood,
 Flutt'ring in their guiltless blood:
 While trembling on the shatter'd tree,
 At length the gun invaded me;
 But wayward fate severely kind,
 Refus'd the death, I wish'd to find:
 Oh! farewell pleasure, peace, farewell,
 And with the gory raven dwell.
 Was it for this I shun'd retreat,
 And fix'd near man my social seat?
 For this destroy'd the insect train,
 That eat unseen the infant grain!
 For this with many an honest note,
 Issuing from my artless throat;
 I hear'd my Lady, listning near,
 Working in her elbow chair?'

It is impossible to read these concluding lines in which is described the attitude of *my Lady*, without a smile of approbation.

17. *An Ode to Genius.* By J. Jennings, *Master of St. Saviour's Free Grammar School, in Southwark.* Fol. Pr. 6d. Cope.

The province of genius is like a spacious garden.—Where Mr. Jennings might have gathered many beautiful flowers, he contents himself with selecting two or three daisies. The whole performance is included in four pages.

18. *An Essay on Friendship, a Poem.* 4to. Pr. 1s. Cooke.

This Essay contains many salutary precepts concerning friendship, but nothing uncommon. By the following lines our readers will perceive, that the author's poetical abilities are not contemptible.

' True friendship grows not with the *lust* of gain,
Nor will the sort with pleasure's *sensual* train;
A conscious indigence can never prove
The vigorous source of such exalted love;
Nor can like manners raise the generous fire
In vicious minds; for vice can ne'er inspire
The sacred flame: The slave of vice, forlorn,
E'en on a brother looks with secret scorn.
Hail, Virtue, then! 'tis thy intrinsic worth
That can alone give genuine friendship birth:
Yet pleasure, profit, and convenience join
To aid its growth, and make it brighter shine.'

19. *Elegies.* By Thomas Russel, M. D. 4to. Pr. 1s. 6d.
Cadell.

It is difficult to ascertain the true character of these Elegies. The author does not appear to want a genius for plaintive poetry. We might produce several passages in which there is agreeable imagery, and an air of solemnity in the flowing of his lines; yet, on the other hand, in many instances his numbers are prosaic, and his sentiments uncouth. Speaking of a shipwreck, he says,

' The echoing skies the drowning sailors rend,
In fearful shrieks, with dying groans combin'd;
Some, muttering their prayers, th' abyss descend,
Leaving above their fleeting ghosts behind.'

These Elegies are four in number, viz. The Storm, Strephon, a Love-Elegy, and one on the death of Dr. Young.

20. *State Necessity not considered as a Question of Law.* 4to. Pr. 1s. Kearsly.

The seeming absurdity of this title is compensated by the good intention of the subject. The author thinks very properly, that in the game of chess, the pawns (which by the bye ought to be spelt *Pions*, and in the Eastern language signifies common men) are the strength of the state,

Without whose aid, king, queen, and all,
Unguarded stand, and soon must fall.

The author has summed up his doctrine in the following lines, which are far from being destitute of good sense and poetical merit.

It matters not one single pin;
 Who's in or out—who lose or win:
 What hand, of state, assumes the rule;
 Who acts the knave, or plays the fool:
 Borne down, by this enormous weight,
 Rushes the structure of the state,
 And till we pay this mighty score,
 Reform, grow wise, contract no more;
 Trust me, the nation drags a chain,
 Of which the people may complain.
 For howsoe'er the game is play'd,
 What ministers, or peers are made;
 The publick treasure, how expended;
 The state patch'd up, or wholly mended;
 A million voted ev'ry year;
 Exchequer sums however clear:
 By whomsoe'er these sweets are tasted;
 The people are codill'd and basted.

21. *The Buck. A Poem.* 4to. Pr. 1s. Smith.

This is a very decent moral poem, and executed with a considerable degree of genius. The moral the author inculcates is what we may properly call Anti-Buckism, and we are pleased to have an opportunity of recommending to the younger part of our readers the following picture, which is but too faithfully drawn from the life.

Languishing o'er his morning tea,
 This victim of intemperance see;
 Who scarce with trembling hand can fill
 The draught, to wash down last night's pill.
 His blood no more its course maintains,
 Through the nice filaments of veins;
 The way where acrid salts impede,
 Forcing the current to recede;
 Which stagnating upon the heart,
 Mocks all the vigilance of art.
 But let the muse, with friendly veil,
 His dreadful close of life conceal!

22. *Some Observations on the Causes of the Dearness of Provisions in general; and Corn in particular.* 8vo. Pr. 1s. Bladon.

This author says, 'It is generally allowed by farmers that wheat at four shillings the bushel on an average is dear enough for

for them, and I think, with some other people, except in years of scarcity, it is in the power of the legislature to keep the price of the best of that grain between three and five shillings the bushel, if a general and standing law was made that no bounty should be given when the price of good merchantable wheat exceeded four shillings a bushel, and all exportation (except to our own ports and colonies) prohibited on a severe penalty, when the price of such wheat exceeds five shillings a bushel Winchester measure.

‘And here I would premise the enforcement of a law that no other measure than that should be used in the kingdom, the present inequality being productive of a great many disputes and quarrels, and some law-suits; this is the ancient standing measure of the country, and the use of it was intended to be general, and no doubt but it would be better if it was so, for all sorts of pulse and grain except wheat; which I think in all reason ought to be sold by weight every where, as the custom is now in some places; what that weight should be must be determined by better judges than myself, but as the customary weight of four bushels of meal at London is two hundred and a quarter, I should suppose somewhat thereabout might serve for wheat all over the kingdom: perhaps the Essex millers may object to this weight, as their custom in some part of that country is fourteen pounds in a sack more, and I suppose the farmers who have not been used to the custom of selling by weight, will object to weighing at all, and be desirous to continue the custom of selling that grain by measure still, but there are many obvious reasons why it should not be so.’

As we do not profess ourselves judges of this subject, we can only submit the sentiments of every author who writes upon it to the public. Those of the pamphlet before us are among the most rational and practicable of any we have seen.

23. *Important Considerations upon the Act of the thirty first of George II. relative to the Assize of Bread.* 8vo. Pr. 1s. Woodfall.

This writer thinks that Mr. Alderman Dickenfon, who obtained the act of the 31st of George II. chap. 2d, 29, being ‘misled by some interested cornfactors, mealmen, and bakers, upon pretence of improving the quality and reducing the price of bread in favour of the poor, undertook, and prevailed on parliament, to pass an act, repealing the former: by which new act, the three different species of assized bread, were reduced to two only, viz. Wheaten and Household; and new prices and new tables of assize, regulating the said prices in-

roduced—'Since that time the public have universally complained, (and every year more and more) as well of the greater dearth, as of the much worse quality of bread, though unacquainted with the true foundation of their complaints, for which a variety of *false and ridiculous causes* have been assigned, and *remedies impracticable, anti-commercial, and dangerous*, absurdly proposed.'

Our author is a strenuous advocate for the landholder and the farmer, and believes himself the most important of all important considerations upon this subject.

24. *Considerations on the Expediency of raising, at this Time of general Dearth, the Wages of Servants that are not Domestic, particularly Clerks in Public Offices.* 8vo. Pr. 1s. Nicoll.

This pamphlet is very *feelingly* written, being intended, as a second title expresses, to convey "thoughts on a modern position, that clerks in public offices ought not to marry, and that fifty pounds a year is abundantly sufficient for their subsistence; in a letter to a merchant of London."

The author is a warm, and indeed a sensible, advocate for raising the wages of clerks in public offices, especially at this time, when the price of the necessaries of life is so much enhanced. He gives us a detail of the expences, fare, and furniture of a clerk at fifty pounds a year, and shews very plainly that let him live ever so economically, it is impossible he can save at the year's end above twenty shillings and nine-pence, without allowing him, at his own cost, one night at Sadler's-wells, one drop of wine or punch, one dish of tea or coffee, one pennyworth of fruit, one pipe of tobacco, or one pinch of snuff.

25. *An Appeal to the Public: or, Considerations on the Dearth of Corn, &c.* 8vo. Pr. 1s. Keith.

Agriculture has lately employed as many pens as ploughs; and this author, like all his brethren who write upon the subject, offers his nostrum, which he says, is infallible for procuring relief to the poor. He thinks that if the bounty on exported corn be reduced about $\frac{1}{10}$ th, or $\frac{1}{12}$ th part, it could not prejudice trade, but would contribute to pacify the people, and by preventing the necessity of embargoes, or acts of prohibition, would prove an ease to parliament. He declares against withdrawing the bounties on exported corn, as well as erecting magazines in every county; and in his preface observes very justly, that writers on this subject have been so numerous, that it is become stale.

26. *The true Interest of Great Britain, in regard to the Trade and Government of Canada, Newfoundland, and the Coast of Labrador. Shewing the Absurdity of appointing military and naval Officers to rule over a commercial People; and the great Uneasiness and Prejudice that is occasioned by such unnatural Appointments; which are made more through Interest than Merit.* 8vo. Pr. 1s. 6d. Williams.

Another nostrum-monger—All in the wrong! and this nation never can be happy till his majesty shall be pleased to discard governor-general Murray, governor admiral Palliser, and governor captain Johnston, and take this author into his privy council, by way of introduction to his being appointed first minister of state.

27. *A Letter to the Earl of Bute, upon his Union with the Earl of Chatham, in Support of the popular Measure of a Four Shillings Land-Tax.* Fol. Pr. 6d. Almon.

This writer is very angry with the supposed connection between the two noble lords mentioned in his title-page; and desires the earl to whom he addresses his letter, to take care of his own head, if he does not pursue measures which are necessary for his own and the public safety, meaning such measures as he (the author) shall please to prescribe.

28. *Letters which have passed between John Beard, Esq; Manager of Covent-Garden Theatre, and John Shebbeare, M. D.* 8vo. Pr. 1s. Kearsly.

This pamphlet contains an arraignment of Mr. Beard for keeping a comedy of Dr. Shebbeare's two years, and then refusing to act it, because he did not think it fit for the stage.

29. *The French Flogged, or, the British Sailors in America, a Farce of two Acts, as it was performed at the Theatre Royal Covent-Garden.* 8vo. Pr. 1s. Williams.

If we had not actually perused this performance, we could not have believed that so much nonsense could have been committed to print.

30. *Phillis at Court; a Comic Opera of three Acts. As it is now performing, with great Applause, at the Theatre-Royal in Crow-Street, Dublin. The Music by Signior Tomaso Giordani.* 8vo. Pr. 1s. Williams.

The reader, upon perusal, will perceive this comic opera to be no other than the late Mr. Lloyd's opera called *The Capricious Lovers*, with a few insignificant alterations.

31. *The Ghost a Comedy of Two Acts. As it is performed, with great Applause, at the Theatre in Smock-Alley, Dublin.* 8vo. Pr. 1s. Williams.

Though we can bestow no extravagant encomiums upon this comedy, or its catastrophe, yet we think it superior to some other pieces performed at the same theatre, which we have lately reviewed.

32. *The Case of Miss Leslie, and her three Sisters; the Manufacturers of Thread for Lace, equal to any Foreign; in an Address to the Public, but particularly to the Patriotic Societies, for the Encouragement of Arts and Manufactures, published at the Request, and by the Desire of several Persons of Distinction.* 8vo. Pr. 6d. Cadell.

Miss Leslie and her sisters must have been guilty of the most atrocious forgeries, or they are greatly injured by their opposers. We never saw a more satisfactory case than this, to prove that vast sums may be saved to the nation by encouraging their manufacture. Even the chief objection which can be urged against it pleads strongly in its favour, for the more money it may require in carrying it into execution, the greater will be the saving to the public.

As a supplement to the case before us we must observe, that this nation is in a deplorable situation, if a little cabal of self-interested managers can defeat that public spirit which the legislature (without mentioning the efforts of the Patriotic Society in the Strand) has so gloriously exerted for the extension and improvement of our arts and manufactures.

33. *A New Topic of Conversation.* 8vo. Pr. 1s. 6d. Bladon.

Though the author of this pamphlet is an indifferent writer, yet his subject is important; and perhaps some restriction to the vast temptation of that species of usury introduced by tradesmen giving long credit to their customers, would be one of the most useful regulations that could come under the consideration of the legislature.

34. *A Dissertation upon Head Dress; together with a Vindication of High Coloured Hair, and of those Ladies on whom it grows: the whole submitted to the Connoisseurs in Taste, whether Ancient or Modern, of what Nation or Kingdom soever. By an English Periwig-Maker.* 8vo. Pr. 1s. Williams.

This pamphlet surpasses comprehension, and is unworthy of the least attention.

35. *The French Verbs, or a new Grammar, in the Form of a Dictionary. Containing all the irregular Verbs of the French Language, conjugated at full Length, according to the newest Decisions of the Academy. Digested in so easy a Manner, that not only Beginners, but even those who write the Language, though unable to speak it, may instruct and perfect themselves without the Assistance of a Master.* 12mo. Pr. 3s. 6d. Vaillant.

Every one acquainted with the French language knows, that the intricacies of the irregular verbs render it the most difficult for foreigners to speak or write with propriety; and this pocket Dictionary, which is the only one of the kind we have met with adapted to the English, will certainly be serviceable to those who are desirous of attaining the niceties of the French tongue.

36. *The Looking-Glass: or Portrait of Life. Exemplified in Twenty-four Dialogues. To which are added, moral Reflexions proper to be impressed on the Minds of Youth.* 8vo. Pr. 1s. Noble.

A young spark having spent an evening at a club, gives his father an account of his entertainment, and the characters of the company; which he describes in alphabetic order. Almost the whole society, according to his representation, are knaves, fools, or coxcombs. On each character the old gentleman takes occasion to make some remarks, calculated to guard his son against the foibles he has described.

The father's observations, though trite and obvious, are generally pertinent and just.

37. *The Arithmetic of Infinites, and the Differential Method; illustrated by Examples.* 8vo. Pr. 7s. 6d. Nourse.

The first attempt towards the investigating of curvilinear areas, by considering them as the limits of circumscribed or inscribed figures of a more simple kind, was made by Lucas Valerius; but afterwards Cavalerius, an Italian, about the year 1635 advanced his method of indivisibles, in which he abbreviated the demonstration of the antients, and removed the indirect form of reasoning used by them of proving the equality or proportion between lines and spaces, from the impossibility of their having any different relation, by applying to those curve magnitudes the same direct kind of proof before applied to right lined quantities.

The *Arithmetica Infinitorum* of Dr. Wallis was the next improvement of this kind which appeared before the invention of fluxions. Archimedes had considered the sums of the terms in arithmetical progression, and of their squares only (or rather the limits of these sums only) as being sufficient for the men-

uration of the figures he had examined. Dr. Wallis treats this subject in a very general manner, and assigns similar limits for the sums of any powers of the terms, whether the exponents be integers or fractions, positive or negative. Having discovered one general theorem which includes all others of this kind, he then composed new progressions, from various aggregates of these terms, and enquired into the sums of the powers of these terms, by which he was enabled to measure accurately, or by approximation, the areas of figures of any sort. He supposes the progressions to be continued to infinity, and investigates, by a kind of induction, the proportion of the sum of the powers, to the production that would arise by taking the greatest power as often as there are terms. It must indeed be confessed, that his demonstrations, as well as some of his expressions, (especially when he speaks of quantities more than infinite) are not entirely unexceptionable; however, it is certain this valuable treatise contributed to produce the great improvements which soon after followed.

Sir Isaac Newton has accomplished what Cavalerius wished for, by inventing the method of fluxions, beyond which nothing farther can perhaps be expected, unless, with Mr. Ditton, we conclude that the next improvement will be the science of pure Intelligences.

The work before us is divided into three parts. In the first part the arithmetic of infinites, and the differential method of calculation, are treated with elegance and propriety; the second contains the chief properties of the conic-sections, demonstrated in an easy, comprehensive, and concise manner, entirely freed from those analytical investigations with which treatises of this kind are too generally perplexed; and in the third and last part we meet with several new and interesting properties of the most useful mechanical curves, as the conchoid, cissoid, cycloid, &c. together with a great variety of curious discoveries relating to the doctrine of curve-lined geometry.

We therefore recommend this work to the perusal of such as would rise above mediocrity in the mathematical sciences, especially as the ingenious author has (in our opinion) treated his subject in such an easy and familiar manner as to be readily understood by the generality of his readers.

1738. *The Triumph of Inoculation; a Dream.* 4to. Pr. 1s. Payne.

This dream, as we learn from the preface, was originally addressed, in the course of an epistolary correspondence, to the late lady Mary Wortley Montague, and, which is of more importance, was honoured with her ladyship's approbation. It is well known, that it was by this lady inoculation was first introduced

roduced into England, for which signal service we certainly owe her greater obligations than to any prince or patriot that ever existed in this kingdom. The intention of this little performance was to ridicule the physicians and others who at that time opposed the salutary invention, and had it been then published, it possibly might have had, in some degree, the desired effect: little, however, can be expected from it at present, as there are not, in this nation, above half a dozen idiots left, who pretend to reason against inoculation; it must therefore be considered merely as a piece of composition, in which light it will appear not entirely without merit.

39. *A Letter from Dr. Glass to Dr. Baker, on the Means of procuring a distinct and favourable Kind of Small Pox. And on the Use of cold Air and cold Water in Putrid Fevers.* 8vo. Price 1s. Johnston.

The medicinal abilities of Dr. Glass are well known from his excellent Commentary on Fevers, and the subject of his present enquiry is of great importance; it follows therefore, that this pamphlet claims the attention of those whose profession it is to preserve and restore the health of their fellow-creatures. It seems the doctor had for some time been endeavouring to gain information concerning the present successful method of inoculation, as practised in certain parts of the kingdom, when he received Dr. Baker's late pamphlet upon this subject; from whose opinion he differs in some respects, but with whom he entirely agrees in the laudable intention of being serviceable to the public, by discovering his sentiments concerning the cause of the amazing success which hath attended this new method of inoculation. The late writers on this subject seem pretty generally to agree in their opinion of the advantage attending the exhibition of mercurials in the preparatory course: our author, from comparing the success of those who give mercury, with that of others who do not, doubts whether the benefit of preparation be extended beyond preventing the inconveniencies that may arise from worms, and foulness of the bowels and stomach, and from foulness of the vessels and thickness of the blood when the patient is attended by a fever. He is also of opinion, that very little depends on the method of communicating the disorder; but that the principal difference in the practice of these new inoculators, from that of other practitioners, consists in their constant attention to keep their patients in a sweat for some time before the eruption, and to proportion the degree of perspiration to the height of the fever. By this means, our author thinks, the number of pustules is prevented from being too great, and consequently the danger of the disorder entirely avoided;

avoided; it being very certain that the danger is generally in proportion to the number of pustules, and that a distinct and favourable kind of small-pox never kills any body. The doctor's reasons for this opinion appear to be well founded, and if it should hereafter be confirmed by experience, it will naturally lead to much more salutary methods of treating this disease when caught in a natural way, as it will, in that case, be equally easy to proceed upon the same principle.

40. *The Art of Midwifery reduced to Principles: in which are Explained the most safe and Established Methods of Practice in each kind of Delivery, with a Summary History of the Art: Translated from the French original, written by the late Dr. Astruc, Royal Professor of Physic at Paris, and Physician to the French King; to which is added an Appendix, by the Translator. 8vo. Pr. 5s. Nourse.*

Though the present performance is much superior to that which appeared under a different title some months ago*; yet we are surprised, that it should have been thought worth while to publish a second translation of a book written by a physician who never practised midwifery, and consequently incapable of correcting the errors of former writers, from whose works his Treatise was taken. It is indeed a mere compilation, which, though it may contain the general principles of French practice, and as such may deserve to be read by those who are desirous of knowing the present state of the obstetrical art in that country, abounds, nevertheless, with false theory and irrational practice. Our present translator indeed, sensible of this defect, has thought it necessary to subjoin an Appendix, in which Dr. Astruc's erroneous opinions are controverted, and many of his mistakes corrected. The first part of this Appendix (or rather the first Appendix, for there are two,) contains receipts, from the Pharmacopœia of Paris, for preparing the medicines prescribed in this work. The second consists of "illustrative remarks on conception and pregnancy, and on those particulars in the practice taught by Dr. Astruc, which vary from the methods adopted by the best accoucheurs here."

Such is the general title of the second Appendix, which is throughout well-written, and the arguments it contains are, in general, so rational and conclusive, as to shew the author to be well acquainted with the subject.

* See Crit. Rev. vol. xxi. p. 461.

41. *An Estimate of the Manners and Principles of the modern French.*
By Monsieur Helvetius, Author of the *Essay on Spirit*. With Notes
by the Translator. 8vo. Pr. 2s. Newbery.

We have very carefully perused this performance, which is a snip-snap imitation of a famous pamphlet written by Dr. Brown, under the same title. The author censures beaux, philosophers, and physicians, and tells us, that neither the secret disease nor the small-pox ever made such havock amongst the French as frivolousness. As Englishmen, monsieur Helvetius, we are extremely glad to hear this account of your countrymen; we hope it is true, and that the following picture is likewise drawn from the life:

‘ Merit, in her garret as in an observatory, examines every thing, and says nothing. Self-sufficiency, in the habit of a Financier, looks at nothing, yet judges of every thing. With a single stroke of her pen, she directs the ruin of whole provinces; and then congratulates herself, on not having as yet reduced the miserable inhabitants to eat grass.

‘ Let the enemies of the state triumph; for our part, we will aim at nothing but our own destruction: such is the present fashionable language and conduct! the arms refuse to obey the head, and the head remains inactive for want of arms. We shall soon, no doubt, have summer quarters to drink lemonade and refresh ourselves. Nay, I should not be surprised to hear of toilets being laid in our trenches, and of our gunpowder being scented. *Heroism* is now no more than an obsolete word, occurring no where but in History and Romance. We even avoid it as something ridiculous. No matter what becomes of our country’s honour, provided we lose nothing of our rights to licentiousness and effeminacy.

‘ There is not a man amongst us, who does not glory in serving his prince; and, yet, there is not a man amongst us, but is ashamed to wear the badge of his prince’s service. The nations about us think no dress more becoming and honourable than a military uniform, whilst we consider it as only fit for black-guards. A nobleman, to appear in Paris in the dress of a soldier, must have as much courage, as one of the pope’s officers to attack a Prussian. We had much rather wear the livery of frivolousness and luxury, than that of valour. But where is the wonder? There is no longer the age of heroes.

The remaining part of this production is equal to the specimens above exhibited, and we shrewdly suspect that the whole is designed as a banter upon the understanding of the English, by caricaturing the features of the French.

42. *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey-Church, Westminster, on Friday, January 30, 1767: being the Day appointed to be observed as the Day of the Martyrdom of King Charles I. By Robert Lord Bishop of Oxford.* 4to. Pr. 6d. Cadell.

The scope and intention of this discourse is to shew, That true principles of religion, and obedience to legal authority on those principles, with acquiescence under every established government consistent with the common rights of mankind, are the only sure foundations of civil happiness.

This proposition is opened and explained by his lordship, with that perspicuity and elegance which distinguish all his former compositions.

43. *A Sermon preached before the Honourable House of Commons, at St. Margaret's, Westminster, on Friday, January 30, 1767. By Beilby Porteus, D. D. Prebendary of Peterborough, and Chaplain to his Grace the Lord Archbishop of Canterbury.* 4to. Pr. 6d. Payne.

The natural tendency of the Gospel to promote the happiness of society is the subject of this discourse.

As it has been alledged, that religion was concerned in the production of those calamities in which this kingdom was involved in the last century, Dr. Porteus takes occasion to shew, that this is a groundless insinuation.—It appears, he says, that religious principles of any kind had not near so large a share in occasioning the miseries of the times in question as is generally imagined, and the principles of the Gospel none at all. The case is the same in most of the other dissensions that are usually styled religious. To the account of human policy must be charged a great proportion of the guilt; to ignorance, superstition, hypocrisy and enthusiasm, all the rest. But were we even to allow the very reverse of this to be true; were we to admit that Religion has been, through the mistakes of weak, or the artifices of wicked men, the occasion of all the evils falsely imputed to it, yet still we should not scruple to affirm, that the mild and peaceful and benevolent genius of the Gospel has actually appeared by its effects, that civil society in general, and this kingdom in particular, are upon the whole under infinite obligations to its divine and blessed influence on their most important concerns, have reaped from it more substantial benefits than from any other institution upon earth, and found it by happy experience to be a Religion intirely worthy the gracious Father of the universe, and the Saviour of mankind.

This discourse is written in a clear and manly stile, and is very properly adapted to the occasion on which it was delivered.

44. *A Plea for the Subscription of the Clergy to the Thirty-Nine Articles of Religion.* 8vo. Pr. 1s. White.

This plea for the subscription of the clergy to the xxxix articles is supported by several just observations. Though the author may be thought by some to have taken the unfavourable side of the question, he appears to have a sincere regard for protestant liberty.

45. *The Power of Faith and Godliness exemplified, in some Memoirs of Theophilus Lobb, M. D. F. R. S.* By John Green. 12mo. Pr. 2s. Buckland.

This volume contains a minute account of the piety of the late Dr. Lobb, and his prayers on many different occasions; several of the most material occurrences of his life; the history of his man Joseph; and other particulars extracted from his diary: likewise a copy of verses on the publication of these memoirs, by Dr. Thomas Gibbons, and a list of the books which have been published by Dr. Lobb.

46. *Thoughts on Time and Eternity. Occasioned by the late affecting Loss of several eminently great and good Men among the Dissenters.* By E. Harwood. 8vo. Pr. 1s. 6d. Becket.

The generality of those writers who have published their meditations on subjects of religion, have met with no favourable reception from readers of taste; because their writings have had nothing but their piety to recommend them. Their sentiments have been trite, their style unpleasing, and perhaps in fifty pages there has not appeared the least spark of genius. The writer before us is of a different character. His ideas are lively, his diction animated and expressive, but rather too much encumbered with epithets. The reader who finds nothing to enliven his imagination, and engage his attention in such a writer as Drexelius, will meet with entertainment in these moral reflections of Mr. Harwood.

47. *Six Discourses on the following Subjects: I. The Use of the Law. II. The Insufficiency of the Creature, &c. and the All-sufficiency of Christ. III. The Effect of the Grace of God upon the Hearts and Lives of Professors. IV, V, VI. The Parable of the Sower.* By the Rev. Samuel Hicks, Rector of Wrestlingworth, in Bedfordshire. 12mo. Pr. 2s. Dilly.

From the title-page of this volume, the intelligent reader will be able to form a sufficient idea of the contents.

48. *Mutual Knowledge in a future State; offered as an Argument of Consolation under the Loss of Friends. In a Sermon, preached by William Dodd, LL. D. Chaplain to the late Lord Bishop of St. Davids, and one of his Majesty's Chaplains in Ordinary. 8vo. Pr. 6d. Faden.*

Nothing, certainly, can afford us greater consolation on the death of our friends, than a belief that we shall meet again in a state of perfect and everlasting felicity. This argument is very properly applied in this discourse, and enforced by a variety of interesting considerations. But in the following reflection the author exceeds the limits which revelation prescribes.

‘How eligible, in this view, must be that future world, that kingdom of universal reception, to which every pilgrim below is unerringly directed, and at which every pilgrim must undoubtedly arrive! Not a friend left behind, but we shall one day welcome thither: not a friend left behind, but shall one day glad our expecting eyes, and add by his arrival augmentation to our bliss!’

This, no doubt, is a very comfortable doctrine; but unfortunately a doctrine on which we cannot, in every case, depend. For Christianity assures us, that this exalted privilege is reserved for those only who are duly prepared and qualified for a state of bliss. Were the mansions of happiness open to all, were every pilgrim indiscriminately admitted, heaven itself would become a scene of confusion, and the habitation of the just a den of thieves.

To this discourse is prefixed a short account of the life and writings of the late bishop of St. Davids, and a letter of condolence to Mrs. Squire, in which Dr. Dodd has displayed the virtues and accomplishments of his patron, by many elaborate, and, as we apprehend they will be called by the generality of his readers, extravagant encomiums.

49. *The Practice of Inoculation justified. A Sermon preached at Ingatestone, Essex, October 12, 1766, in defence of Inoculation. To which is added, an Appendix on the present State of Inoculation; with Observations, &c. By Robert Houlton, M. A. Chaplain to the Earl of Ilchester, and officiating Clergyman at Mr. Sutton's. Published by general Request. The second Edition. 8vo. Pr. 2s. Wilkie.*

The design of this discourse is to vindicate the common practice of inoculating the small-pox against all objections of a religious nature.

The appendix on the present state of inoculation, is a kind of panegyric on Mr. Sutton, a surgeon in the county of Essex, who within the last three years is said to have inoculated twenty thousand persons.

‘Of the above multitude, says Mr. Houlton, he denies that a single patient has died fairly from inoculation, (by him or his assistants) or from its effects. The death of two or three reported to have died was owing, one to his own imprudence in being drunk several times during the eruption; the other two to complicated disorders, which would have killed them had they not been inoculated; for as to the small-pox, they had but very few pustules, and had taken their leave of Mr. Sutton.’

This short quotation is a proof of Mr. Sutton’s great success, and at the same time a specimen of our author’s diction.

To this discourse Mr. Houlton has prefixed a letter to the Critical Reviewers, in which he says, we ‘have made one Toft the publisher of three of his pieces, viz. a Sermon on Detraction, and two pamphlets, signed Oxoniensis; neither of which he printed or published.’

In answer to this important charge we reply, that, with regard to these pamphlets, if our printer has made any mistake, it is of no consequence. T. Toft was the vender. With respect to the Sermon, the author himself is guilty of gross detraction, the very crime he attempted to expose; for Strupar was the publisher of that discourse, and we have actually subjoined his name to the title, in our Review*.

He alleges, that we have ‘manifestly discovered a partial design.’ But in what respect we cannot conceive: for it could be no advantage to any man living to have his name annexed to the publications in question.

This letter is injudiciously placed at the head of a SERMON. Serious readers, who expect evangelical meekness in compositions of this kind, will be offended at the petulance of this young divine; and others will only laugh at his folly.

At the conclusion there is an arrogant letter to Mr. Pine, a surgeon in Kent. This discourse therefore, with these appendages, seems to be, not so much a work of piety, as a vehicle of illiberal altercation.

50. *A Sermon preached in Lambeth Chapel, at the Consecration of the Right Reverend Father in God Charles Lord Bishop of St. Davids, on Sunday, November 30, 1766. By William Dodwell, D. D. Archdeacon of Berks. Published by Command of his Grace the Lord Archbishop of Canterbury. 4to. Pr. 1s. White.*

Dr. Dodwell takes his text from the first chapter of St. Paul’s Epistle to Titus, in which the apostle draws the character of a good bishop. The nature and extent of the episcopal office in the apostolic age, is the subject of his first enquiry. His observations on this topic are judicious.

* See Critical Review for March, 1766.

With respect to bishops he says, 'the fact is, that the apostles, who knew the design of their Master, who in this as in other instances copied after the pattern of the Jewish church, and their immediate successors who knew the design of the apostles, did universally establish this order, and appoint one to preside in each church over all other spiritual officers. And this fact, in conjunction with the confessed necessity of such a distinction of orders as the only preservative from endless divisions and separations, is the strongest kind of argument, that the nature of the case admits of, and may be deemed almost equivalent to an express declaration in Scripture, that episcopacy was the first authoritative form of church government. The very earliest writers speak of the separate orders of bishops, priests, and deacons as subsisting amongst them; and in a manner that proves that no other form had ever subsisted, and even in such a manner as to shew that they themselves understood this form to be of divine institution.'

Having ascertained the office of a bishop, this learned writer proceeds to consider the qualifications necessary for a person in that important station. This part of the sermon is a comment on the words of St. Paul, ver. 7, 8, 9. Dr. Dodwell's explanation of these words—*a bishop must be the husband of one wife*—is worthy of notice.

The apostle, he says, did not mean only, that he should not have *two wives at a time*, for that was now prohibited to all Christians as well as to bishops; neither did he mean, that it must be one, who had *never taken a second wife*; for that was no more prohibited to bishops than to others; but he meant that it should be one, who even before his conversion to Christianity had always adhered to the original institution of matrimony, and had admitted but one partner in that honourable state. This would do him credit in his future office; for even where polygamy is tolerated, yet the unity of that engagement is always most esteemed: and in like manner amongst that intemperate set of people in Crete, one who had always avoided being corrupted by that general contagion, was to be selected for the government of the church. This was a vice, which if once contracted, men would not easily be persuaded, was effectually reformed; and as nothing would more prejudice the success of his labours than this imputation, there was the more care required in the original choice of the person set apart for this high office.

